Vol. VIII. SEPTEMBER, 1893. No. 9.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power and disinterested love."— CHANNING.

THE UNITARIAN

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Editor Rev. T. J.

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THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

Vol. VIII. SEPTEMBER, 1893. No. 9.

THE MYSTIC'S PRAYER.

Upon God's throne there is a seat for me.
My coming forth from him hath left a space
Which none but I can fill. One sacred place
Is vacant till I come. Father! from thee
When I descended, here to run my race,
A void was left in thy paternal heart,
Not to be filled while we are kept apart.
Yea, though a thousand worlds demand thy care,
Though heaven's vast hosts thy changeless blessings own,
Thy quick love flies to meet my slow-winged prayer,
As if amid thy worlds I lived alone;
In endless space, but thou and I were there;
And thou embraced me with a love as wild
As the young mother bears toward her first-born child.

S. R. Calthrop.

Syracuse, N.Y.

YOUNG PEOPLE AND RELIGIOUS REFORM.

A SERMON BY REV. J. T. SUNDERLAND, ANN ARBOR, MICH.

"I have written unto you, young men, because ye are strong."—1 John ii. 14.

"To be young on the border of another half-century that will equal or surpass the one just gone is to have an opportunity that should make the heart beat."—*Prof. Swing.*

"Hast thou courage?
Then go from the east to the west, as the sun and the stars direct thee;
Go with the girdle of man, go and encompass the earth.
Not for the gain of the gold, the getting, the hoarding, the having,
But for the joy of the end, but for the duty to do.
Go with the spiritual, the higher volition and action,
With the great girdle of God, go and encompass the earth."

Arthur Hugh Clough.

It is in the nature of things that the reforms of the world, of all kinds, must mainly be carried on by the young,—I mean by persons under forty.

By the time one is forty the habits of life are generally pretty well fixed, the grooves of thought and action are usually pretty well dug, and there is not much use trying to change them.

Not that this is always so. I am speaking only of the general law. There are many exceptions. History, and probably the personal acquaintance of most of us, furnish numerous splendid examples of men and women who never cease to grow, to improve, to advance,—who never lose their youthful spirit; who are always ready for new truth, new departures in thinking, new enterprises; who, like trees, make new wood to the end of life.

Thus our poet Bryant grew younger in heart, more alive with sympathy for all classes of men, more ready for new enterprises and outlooks, as he advanced in age, and was never better fitted for leadership in all noble reforms than when suddenly the end came to him at eighty-four.

Mrs. Sutherland Orr tells us in her Life of Robert Browning that that sturdy poet, thinker, and man took up the study of both Hebrew and Spanish after he was seventy.

It was noted of Channing that he grew younger as he grew older; and his famous saying, "Always young for liberty," was uttered not long before his death.

John Wesley continued to grow in breadth and liberality of view to the very end of his long life; and some of his later utterances are so advanced as to be nearly or quite in harmony with Universalism.

The greatest reform leader in the history of modern English statesmanship is Gladstone, who has never lost the fire and courage of youth, and some of whose most daring reforms have been achieved since he was threescore years and ten.

In view of such cases as these, we may not say that nothing is to be expected from the old in inaugurating and carrying forward new movements for the benefit of the world. There are many among the old, and especially among the middle-aged, that are to be counted on for strong help and noble leadership.

And yet what I said at the beginning is true. These cases that I have cited are rather the exception than the rule. The law is, progress is the child of youth. The world must look to its young men and women for its new advances, for leaders in its great intellectual, social, and moral, and, quite as much as any, its religious reforms.

When Victor Hugo set out to reform the drama in France, he made his appeal to the French people who were under forty.

The leaders in our American Revolution were nearly all of them young men, few being over thirty-five.

The early anti-slavery agitators in this country were nearly all young.

Jesus began the great Christian movement in the world at thirty. Paul and John, and the other most efficient men who took up his work when he laid it down, were little, if any, older than their great leader.

Luther and Calvin and Wesley and Schleiermacher and Channing and Parker, and nearly all the great reformers of religion inside Christianity, began their reforms as young men.

So it is that the world always has found and always must find the leadership of its advance toward the brighter day committed largely to the hands and hearts of those of its children whose pulses throb with young life.

The reasons for all this it is easy to see.

As persons advance in years, it is in the order of things that physical vigor shall decline. This of itself renders them less fitted to undertake new enterprises; for such enterprises can be carried to a successful termination only by ardent and long-continued labor.

Men as they grow older, too, are apt to grow more cautious,—a very good trait in its place, but liable to degenerate into timidity and irresolution, and, when it has thus degenerated, fatal to all new advances.

Moreover, as men grow older, they are likely to get more and more involved in pecuniary relations which tend to make them conservative, and in social and family relations which make it harder to move forward and take new positions. Thousands of men and women are in sympathy with new movements of various kinds, who yet never identify themselves with these movements or let their sympathy be known, because they are harnessed in with society as it is, in a hundred ways, and have not the moral stamina to brook the criticism of those with whom they are in close relations. Many of these persons, if they were younger, and had not so many social and business and other relations formed, would have courage to identify themselves with the causes they believe in; but now they have settled down into weak submission (a submission which, in their best hours, they are painfully ashamed of), a weak submission to the bondage of their environment.

Perhaps most important of all to be considered is the fact that, as men pass on from youth to old age, they pass more from a life of prospect to a life of retrospect. The majority of men, as they grow old, come to be more and more backward lookers instead of forward lookers. But that is fatal to advance. The memory is a very precious faculty. But it is not the faculty that makes discoveries, wins battles, leads the world forward to new and larger light and life.

Only he whose eye is on the future can lead the world on to better things. The thought of the reformer must ever be:—

> "All *before* us lies the way,—
> Give the past unto the wind!
> All before us is the day,
> Night and darkness are behind.
>
> "Eden with its angels bold,
> Love and flowers and coolest sea,
> Is not ancient story told,
> But a glowing prophecy."

But, if it is plain why the most important leadership in the world's progress cannot be expected of the old, it is equally plain why it must be expected from the young.

With the young are physical strength and vigor.

With the young is that buoyancy of hope which makes new undertakings easy.

With the young is that enthusiasm, born partly of abounding physical life and partly

of ardency of desire, without which no new enterprise of any magnitude is ever carried to success.

With the young is that very inexperience which makes them willing to undertake hardships which the more experienced are apt to shrink from.

With the young is that spirit of adventure, hardihood, romantic daring, which, left to expend itself in low, unregulated, or selfish ways, makes gamblers, outlaws, military adventurers, professional pugilists, reckless mountain-climbers, jumpers over Niagara like Sam Patch, foolish riskers of life and limb and character, or disturbers of the peace of society in a thousand ways, but which, if disciplined and regulated and put under the control of moral principle, makes the heroes, martyrs, missionaries, discoverers, pioneers, prophets, reformers of the world, winners of the world's battles for the right, leaders of the world's hosts of truth and justice against falsehood and wrong.

And, then, to make all the rest effective, with the young is *time*,—time, that most precious gift of God, without which all other gifts lose their value. With the young, life is just beginning, while with the old it is drawing toward its close. To the young man and the young woman a stage opens large enough for a great play.

A young man going forth to usefulness is like a farmer sowing grain in the springtime. All the long season is before him for the growth and ripening of what he sows. But, when an old man goes out to do good, though what he does will not be in vain, yet it is like the gathering in of aftermath, or, at best, the sowing of seed of some late crop, that can fill a niche, and bring some partial return from the otherwise idle soil, but can never take the place of the crop that has had the whole season for its growth.

A young man of twenty or twenty-five may reasonably look forward and expect fifty years for labor and achievement. Think of it! fifty years! and such years as our great nineteenth century offers, and as the still greater twentieth century so soon to arrive will offer! Does not such a season invite to the sowing of the best possible grain? Does not a stage so large and splendid urge to a play the noblest possible.

Thus I think we are able to see why it is that the best reforms of the past, religious and other, have been so largely the work, not of those far on in life, whose wisdom and experience might well make them seem the natural leaders in such advances, but of the young, and why it must remain the same in all future time.

And, now, what are the religious reforms which to-day in this country wait for the enthusiasm, the strength, the courageous leadership, of young men and women,—especially liberal young men and women, because of the fact that they are liberal?

No person that is at all intelligent regarding religious history can doubt that Christendom is in the midst of a great theological transformation. The primary cause of it is the unchaining of the human mind, the growth of the spirit of inquiry, and the rise of science in the modern world. A profound distrust of the great historic creeds is springing up everywhere, even inside the very denominations whose orthodoxy has been regarded as the most firm. Restatements of Christian doctrine are being undertaken on every side with a view to getting rid of dogmas that honest and intelligent men can no longer accept. Ingersolls before great congregations of thousands, and our great monthlies and weeklies and dailies before the public at large, criticise the current theologies on the score of their unreason, their immorality, their cruelty, their dark and revolting representations of God. And only poor lame answers are made, or can be made, to the criticisms. There is a wide-spread feeling that the churches are failing to reach the people as they ought to reach them, failing to do the practical good of many kinds which they ought to do.

Everywhere is ferment; everywhere is unrest; everywhere is dissatisfaction with what has been and still is; everywhere is an eager, if often a blind, reaching out after something better.

Prof. Briggs of the Presbyterian body is one of the latest prophets. He tells us that more enlightened views of the Bible, of the character of God, and of religious doctrine in many particulars, are coming, and that, as a result of it all, there is to be a religious reformation greater and more beneficent than even that which Luther inaugurated four centuries ago.

Everything indicates that Prof. Briggs is

right. Men cannot get along without religion, nor do they have any desire to. So long as they sin and suffer will they seek to find in religion and in God sources of comfort, purification, and strength. Not "no religion," but a "worthier religion," is the demand of the best thinking and deepest feeling of our time.

We see, then, what is required of the young men and women of intelligence, earnestness, and power to lead, who are coming on the stage of responsibility in this crisis time. It is nothing less than the great, the arduous, the many-sided and difficult, but the grand and incomparably important work of shaping the new reformation. Christianity is advancing to a new birth. You, young men and women, must be its prophets. To you is committed the task of helping our modern age from darkness to light; from doubt to intelligent faith; from old, artificial moral sanctions to new natural ones; from outgrown and unworthy views of truth to others abreast of the best knowledge of to-day; from foundations for religion that are failing to others that cannot fail, cannot because they are laid in the very soul of man and in the nature of the moral universe.

There is usually little safety in predictions concerning the future; and yet the working out of great laws and tendencies may sometimes be foreseen. We have advanced far enough now to be able to foresee, with tolerable certainty, some at least of the leading outlines of the new Christianity that knocks at the door.

Let me sketch a few of the more marked of those outlines.

First, it is clear that the new Christianity coming will be more reasonable and enlightened than the old has been. It will be preeminently the child of the light. It will not shun inquiry, it will not distrust science, it will not fear Biblical criticism. It will welcome knowledge from all sources. It will try to keep fast hold of the truth of the past; but it will also open its eyes to new truth in the present, and it will believe that the future is to bring still larger revelations of truth. It will believe in progress and growth. Its source of authority will not be found in any book, but in the mind of man and in the nature of truth. It will apply reason to everything, believing that thus it does the will of Him who gave man reason. Thus all its doctrines and precepts will be reasonable: whatever is not, it will cast out as for that reason certainly not from God. This is not saying that it will not contain mysteries. There are mysteries everywhere, and must be so long as man's mind remains finite and his knowledge limited. So the better Christianity may have connected with it many things which we only very imperfectly know; but it will contain nothing intrinsically irrational,—nothing in its nature self-contradictory, like, for example, the doctrine of the Trinity. It will not cling to superstitions and absurdities merely because they are ancient.

Second, if the coming Christianity will be more reasonable than that of the past, it will also be more ethical. Indeed, it will rigidly apply ethical standards to everything, and cast out without the slightest hesitancy whatever cannot bear the ethical test. Thus it will not keep in its creeds clauses and statements which three-quarters of those who subscribe to them declare they do not believe,—as, for example, the Church of England does in the retention of the damnatory clauses of her Athanasian Creed. It will carry at least as much honesty into its creed-subscription as it asks a business man to carry into his business. It will not teach theories of the Bible which make God as bad as very wicked and bad men; that is to say, which make him the instigator of murder, as in the slaughter of women and helpless children by Joshua, or the inspirer of cruelty and hatred, as in the fierce imprecations of the 109th Psalm. It will not preach atonement schemes that are immoral, putting the penalty of guilt upon innocence, and letting the blackest villain go free if he is mean enough to hide behind the merits of another, as the atonement scheme of the popular theology does. It will not teach doctrines of election, of the fall of the race in Adam, of depravity, and of an eternal, hopeless hell, which make God a tyrant and a fiend, as these doctrines in their Calvinistic form do. All these things—immoral survivals as they are of a darker past—the better Christianity will put away, giving the world in their place teachings as sweet and ethically high as the Golden Rule of Jesus, as the Beatitudes of the Sermon on the Mount, as the instincts of the purest human soul.

All this is only another way of saying,—

Third, that the coming Christianity will be more truly Christian than that of the past. That is to say, it will be less of Calvin, of Augustine, of the Westminster divines, and more of Christ. It is amazing how utterly what Jesus made the centre and soul of his teaching has been left out of all the great creeds of Christendom. In the Presbyterian National Assembly held in New York City for the discussion of the creed of that body three or four years ago, it was pointed out by a prominent member that the Westminster Confession (the doctrinal standard of the whole Presbyterian denomination) does not contain the doctrine of the love of God, even in a foot-note. And yet what is Christianity, if it is not the love of God? Christianity must go back to the simplicity of its Founder: that is the growing demand of the modern world. The Golden Rule, the Lord's Prayer, forgiveness of enemies, worship in spirit and in truth, love to God and man,—everything indicates that these are to be the very corner-stones of the better Christianity that is coming. Therefore,

Fourth, the coming Christianity will be less sectarian and more united than that of the past. For, tell me, over what in all its history has Christianity quarrelled and fought and divided into hostile sects? Has it been over the simple things of love and duty and life? Not so; but over forms, ceremonies, rites, and especially over speculative theologies and hard dogmas of the schools. What keeps Christians apart now? Is it the spirit or the teachings of Christ? Not in one case in ten thousand. So, then, you see that, if the coming Christianity is to be more natural and reasonable, and nearer to the simple teachings and life of its Founder, it will of necessity be less discordant, polemical, sectarian, and more harmonious and united.

And this leads to the most important point of all: the regenerated Christianity coming is going to consist, to an extent that few even of the most broad and progressive of us yet realize, in the simple good life; that is to say, in neither dogma nor ceremonial, nor any other artificial thing, but just in pure, honorable, and useful living. He shall be counted the best Christian who is the best man, and who does the most good with his time, his talents, and his money.

Edward Everett Hale tells us that fifty years ago, when he was in college (at Harvard), the absorbing interest among the leading young men was literature. To-day he finds the leading minds in the same college turned to a most remarkable degree to social science. The great inquiry among them now is, not about Byron and Keats, but about capital and labor, poverty and intemperance, social reforms, how the practical evils of society are to be removed. The same is noticeable in other institutions of learning. This is religion in the concrete. This is the religion of human brotherhood in practical operation. This is the religion of Jesus baptized with the nineteenth-century spirit and set to genuine nineteenth-century uses. No sign of our times is more hopeful than this wide turning of the attention of educated and earnest young men to practical religion.

Believe me, this mould of the practical is that in which the better Christianity is to be largely cast. The Christianity coming will be alive to its finger-tips with enthusiasm for humanity; with sympathy for misfortune; with desire to help those in need; with interest in movements for temperance, for education, for charity, for the prevention of pauperism, for bringing the rich and the poor into closer relations, for elevating the slum population of our great cities, for purity in politics, for the execution of just laws, for the protection of homes, for social purity, for the humane treatment of animals, for justice to the Indian and the Negro, for the prevention of war, for the alleviation of suffering, for the practical building up of the kingdom of heaven on the earth.

Young men and women, do you see nothing inspiring in the thought of such a religion? Be as sure that such a religion is coming as that to-morrow's sun will rise. The dissatisfaction with the old is because the old is not this. The protest against the old is because the old is seen to stand in the way of this. The protest will not cease until the old gives place to this better new.

And now upon whom must the main burden and responsibility of bringing in the better new devolve?

There is only one possible answer. It must devolve upon those whom God is

calling upon the stage as young men and women. Those who are older and are already at work must of course continue to labor. But the main burden must be upon you who are in the morning of life. There are no others who have the strength, the youthful vigor, the enthusiasm, the faith in the future, the power to toil, the promise of years, the courage and daring, for such a task and such a leadership. We have seen that it has been young men always who have been the main leaders of the world's religious reforms in the past. They must lead this one also, this the most important since the German Reformation, probably the most important since the planting of Christianity. Chiefly, it is young men and young women under forty who must plan its advances, popularize its thought, write its literature, sustain its churches that already exist, plant its new ones, push out its missionary enterprises, build its institutions, fight its battles, carry forward its banner.

I want especially to call attention to the great opening there is for young men—yes, and young women, too—of ability and consecration in the *ministry* of the new Christianity. I am surprised that so many young persons of high aims pass this ministry by, —pass it by to seek other vocations in almost every way less worthy of noble minds. For him who would make his life influential in the highest and most enduring way, for him who would help his fellows in the most vital manner in which it is possible to help men, for him who would have a part in this great religious transition of our time,—this reformation of reformations, which is to give the world at last the beautiful Christianity of Christ and of reason,—I know of no calling that compares with that of the liberal Christian ministry.

And yet let us not for a moment think that this work of religious reform is confined or is going to be confined to clergymen. The beauty and glory of it is that it is for all. The Christianity coming will be a religion which includes all moral truth, all high aspiration, all pure life, all worthy deeds. So that any one who does anything to perfect his own life, to light the upward path of another, or to benefit men in any way, is contributing a stone to the wall of that City of Light. A little child may do something. At least, he may bring a handful of mortar or, better, he may bring a cup of cold water, to a toiler. The strongest arm, the best trained-hand and brain, the finest genius, also may find worthy work taxing all his powers.

Yes, young men and young women, this work is for you all.

Do any of you ask me to tell you more definitely just *what* you can do? I reply: Look around you. Look within yourselves. Have you made yourselves fully *intelligent* about this great reform, this great broadening and deepening of religion, this great onward movement of Christianity in the direction of the rational, the ethical, the practical, the useful, that is taking place in our time? If not, here plainly is your first work. A place in this movement is offered to you. Nay, more, as I have already pointed out, by the very fact that you are young, the responsibility of it falls in part upon you. If it succeeds, it is because you help to make it succeed. If it fails, the failure is yours. Your very first duty, therefore, is to make yourselves intelligent concerning it. Study its meaning; find out its history; read its literature; make yourselves acquainted with its illustrious names, its leaders, its heroes, its martyrs,—for the great cause of religious purification and reform in every age is one, and it has more heroes and martyrs than many of us know. Study its great truths and principles until you understand them in all their meanings and relations, and feel their worth, their beauty, their sacredness, their importance to the world. Then you will be prepared to live for them, and labor for them, and be missionaries of them wherever you go.

What else is there for you to do? I answer: Have you distinctly *committed* yourselves before the world *to* this better Christianity? Are you definitely associated with others for its promotion? Are you regularly giving of your time and of your means to it, according to your ability? If not, then, very plainly, here is your next step. No reform in this world ever goes forward except as those who believe in it band themselves together to *make* it go forward. And the work of every one is essential: no one can take another's place.

I need not tell you of the importance of churches representing the better Christianity, or of the duty that rests upon you, as

those upon whose eyes the new light has shined, to help sustain such churches wherever you are.

I need not tell you of the importance of Sunday-schools to teach the better religious views to children, and thus save them from superstition, scepticism, and more than we can tell of danger and sorrow.

I need not speak of the various organizations, such as religious guilds, study classes, Unity Clubs, which are springing up in connection with liberal churches, the object of which is to give young people broad and intelligent views of religion and life.

I need not speak of missionary organizations and agencies of many kinds, which have been set in operation for the purpose of disseminating far and wide the principles of the better Christianity.

All of these appeal to you. If they are to do strong and vigorous work, and to accomplish the important ends which they have in view, they must have your attention, your interest, and your aid. The new reformation cannot go forward without agencies. If the instrumentalities which are already in operation for the dissemination of the better religious views are to be maintained, you who are young must maintain them. If other instrumentalities and agencies more adequate and more effective are to be devised, it is you who must devise them. The cause is yours.

Possibly some of you have been in the habit of excusing yourselves because you are young, and saying, When we are older, we will take up these responsibilities.

Be not deceived. You are forming habits now that you will never be likely to break. Indolent now, indifferent now, shirkers of duty now, idle lookers-on now, you will be likely always to remain so; and thus, ere you are aware, your lives will be frittered away and lost,—lost to the priceless ends of human good for which you might have lived. The only safety is to begin living aright to-day; to commit yourselves at once to the service of God and humanity; to throw yourselves now into the great work of religious reform and leadership to which as liberal Christians you are so loudly called.

Let me close by insisting as earnestly as I am able upon this point, that the decision of what your life is to be in all your future, you are largely making now by the weakness with which you allow yourselves to-day to drift with the tide of current opinion or by the strength and fidelity with which you place yourselves to-day on the side of what seems to you true and right. Weak and cowardly to-day, you will be more cowardly and weak to-morrow. Brave and true to-day, you may expect strength to be truer and braver to-morrow.

Oh, not for nothing are you young, with the strength, the courage, the long life, the high hope, of youth, holding up their promise before you.

Not for nothing has the clearer religious light been made to shine on your eyes. Will you be bravely true to both? Know you can be true to neither without bravery. In the nature of things, no advanced truth can ever be popular. Must you have popularity? or do you see something better than popularity? Will you go with the crowd or with your own conscience? with the multitude or with Christ?

Said Saint John of old, "I write unto you, young men, because ye are strong." I beg of you, for truth's sake and humanity's, be strong.

"Be strong to-day: the world needs men
Of nerve and muscle, heart and brain,
To war for truth and conquer wrong.
The fight is on; the foes combine;
The order passes down the line,
'Quit you like men!' be strong.

"The right must win, since God is just;
Our hardest lesson is to trust,
But his great plan still moves along.
To-day is but the chrysalis
That holds to-morrow: knowing this,
Arouse you, and be strong."

Oh, young men and young women, I ask you not merely to accept, but to accept with joy, with enthusiasm, with solemn and glad consecration, the magnificent moral and religious leadership which, in the great providence of God, is offered you, by which, if you will, you make your lives unspeakably blessed to yourselves and of untold service to the world.

All souls belong to God and to goodness by creation. God has evidently created every soul for goodness. He has carefully endowed it with indestructible faculties, looking that way.

ROUSSEAU: A STUDY.

Perhaps there is not, in the whole range of biography, a more stupendous puzzle than Jean Jacques Rousseau. He was the main originator of the ideas that dominated the French mind prior to the Great Revolution, —a Titanic force on the side of social reconstruction, in some sense overshadowing Voltaire's more practical influence. And yet he was a man of such patent weaknesses of character that he was not seldom thought to be silly. He had something of the whimsicality, the self-conscious exactingness, and unconscious honesty and bravery of a child, mixed up with qualities so different as to seem absolutely incompatible with these. And it does not solve matters to say that at one time he was sentimental, and at another that he was calculating. He was both. But his calculations seemed so often to defy all common self-interest as to almost claim before the end quite another name; and sometimes his egotism seemed so near vanishing in exquisite tenderness and consideration for others that you cannot for the moment think of him as the shy, solitary, irascible creature that the next page seems incontestably to prove him to have been.

Rousseau's moral character, his religious theories, even his political principles, were problems which he bequeathed to posterity. Unlike all other human beings as he was, he only perplexed the world more hopelessly by endeavoring to describe himself. Before his "Confessions" was published, there was a cloud about him; but, when this appeared, though part of the old mystery was dispelled, a new one, far more impenetrable, was created. Accordingly, many as are the writers who have investigated the idiosyncrasies of Rousseau, not one has secured the concurrence of mankind with his views. There is still confusion, there are still contradictory ideas. To some the Genevese sophist is even now an inspired idiot: to others an impostor mad with vanity,—a philosopher to the remnants of the Academy, a maniac to the relics of the Sorbonne. A whole cabinet of literature is divided, therefore, between the apologists, the panegyrists, the detractors, the libellers, and the temperate critics of Rousseau. Burke paints him as a wild conspirator with a rainbow fancy, a pen bewitching by its eloquence, and a mind plunged into delirium by the study of fantasies. Lord John Russell commemorates him as the false oracle of Geneva, pursuing an ideal of social virtue, losing himself in searching for it, but converting and deluding an entire people. Barante points him out as a bewildered dreamer; a criminal with redeeming qualities, one of the most dangerous that ever lived, because his sophisms were so persuasive, but not one of the worst, because none could approach in audacity the powerful but repulsive genius of Voltaire. John Morley pronounces that his personality has most equivocal and repulsive sides, that among the famous men and spiritual fathers who begot us there is none which makes more demands on the patience or pity of those who study his life, but that it is impossible to condense all predication about his character into a single, unqualified proposition. The French drink in his doctrines, and venerate his ashes in the Pantheon; the Germans reject his theories as too aërial to be in unison with theirs; the English read his "Confessions," admire his sentimental reveries, neglect his political works, and vituperate or ridicule his name. The Americans, Mr. Morley will have it, took from his writings the ideas of their Great Charter. In this manner the discussion has gone, from Marmontel, Voltaire, Grimm, Barante, to John Morley.

I am not going to attempt to solve the problem of the complex character of this "self-torturing sophist." But I note as one of the most conspicuous characteristics of Rousseau's mind, and one which exerted a powerful influence on his works, his monomania that all the world persecuted him. Some have affirmed this, some have denied it; others, again, have declared that he was justified in the conviction. Assuming that he was pursued by malignity to every place he visited, he might yet have been proudly superior to the persecutions of the world, had he not persecuted himself. In youth he destroyed his constitution by excesses: he made every misfortune worse by his manner of enduring it. When he was humiliated by being forbidden to eat his master's asparagus or apples, he degraded himself infinitely more by stealing them. When he was reduced to the condition of a valet, he went a thousand degrees lower, and became a thief. When Madame

de Warens deserted him, he was unable to console himself with the reflection that he had acted with fidelity toward her. When he was outcast from society, he made his children aliens from their father. When his wife wronged him, he was an accomplice in her offences. And, when he summed up the record of his life, he blackened his own fame, destroyed the fame of others, and left a volume of "Confessions" which are of value as lessons, but, in my opinion,—though the book was a favorite with Emerson and with George Eliot,—have been more prolific of evil than of good.

The same want of justice to himself appears in other respects. He loved the sciences, yet received a crown from those who reviled them. He wrote against dramatic performances, yet composed several operas. He extolled the amenities of friendship, and sought friends, yet broke faith with many of them. He not only praised, but explained the nature of virtue, yet daily committed an infringement of its laws. He confesses a hundred base and humiliating actions, yet vaunts himself a paragon of men. He writes the most beautiful advice for mothers, yet abandons his own children. He spends years in elaborating a theory of education, yet allows his offspring to sink among the nameless swarms of the Foundling Hospital, as far sundered from the care of their parents as if they had been transplanted to the other side of the moon.

Though, then, Rousseau might justly complain that many others were false to him, he could never boast that he had been true to himself. But this, while it lessens our commiseration for the pitiable victim of his own caprices, does not diminish in any degree the opprobrium which attaches to his persecutors. They were not all, it is true, equally reprehensible, because they acted under different conditions, and from motives the most various. We can understand why the French government attacked him: it was upon the traditionary principle that a political reformer should be rooted out of society. We can understand, too, why the clergy of France, and, indeed, of all Europe, persecuted him, mistakenly as we shall see: it was because he assailed a venal church and a corrupt theology which they were interested in upholding. But what we cannot understand is the baseness and duplicity with which men who shared his opinions, who joined in his labors, who shook him by the hand, and who called themselves his friends, slandered, reviled, and persecuted him. Horace Walpole forged a letter in the name of Frederic II., in which Rousseau's monomania was confessed and put in a ridiculous light, in order to excite obloquy and contempt against him in England. Such an act, committed by such a man, it is not difficult to comprehend. There was very little that was respectable in Horace Walpole. There was very little that was remarkable, except his vanity, his stupidity, his want of principle. He, consequently, might have been expected to play a part. But why David Hume should court Rousseau and flatter him, and give him hospitality, while he was intriguing with his enemies, circulating calumnies against him and ridiculing his character, is not so easily explained. Nor is there any intelligible reason assigned why Diderot, Voltaire, D'Alembert, Helvetius, and Grimm should pursue him with such inveterate malignity and conspire his ruin, while they propagated his works and applauded them, unless we believe they were jealous of his fame, or, which is more probable, that they were irritated by his refusal to become their tool.

Rousseau speaks of his birth as the first of his woes. Mr. Morley says of him that he was born dying; and Byron speaks of Lake Leman as the place where he "first drew the breath which made him wretched." Mr. Morley traces many of his peculiarities to a constitution which was always infirm, sickly, and disordered. Byron says,—

"He was frenzied by disease or woe,
To that worst pitch of all which wears a reasoning show."

But his frenzy was that of genius. "Ideal beauty," as Byron says, became

"In him existence, and o'erflowing teems
Along his burning page, distempered though it seems."

Mr. Morley's account of him is that before he was seven years old he had learned from his father a passion for the reading of romances, which had the direct and fatal influence of deadening that sense of the actual relations of things to one another in the objective world which is the master key and the prime law of sanity. This want of

relation to the practical, coupled with a deep internal vehemence, which made his heart, as he tells us, subject to get aflame with the smallest things, exactly fitted him to be one of the apostles of the French Revolution, and the source of "those oracles which set the world in flame." In his strange union of strength and weakness, of high ideals and grovelling littleness, Rousseau was in some respects a type of the Revolution itself. D'Alembert said of him, "Jean Jacques is a madman who is very clever, and who is only clever when he is in a fever: it is best, therefore, neither to cure nor to insult him." The truth is, as we conceive, that Rousseau was the victim of inherited disease. One portion of his brain lay under paralysis, and the other was the slave of his imagination. He is the most intensely interesting of writers, because the most personal, exposing to view quite frankly all his naughtinesses, and sometimes overpainting them, as children are so wont to do when moved, as they often are, to make confession. But never was a great writer less consistent, more contradictory, or more illogical. "Emilius" and "The Social Contract" and the "Confessions" are alike in this. He saw all things through a medium of sentiment, and never properly distinguished, or tried to distinguish, the medium from the thing. He loved to brood, and hated to act, in anything like novel ways, and, when he did so act, was almost certain to be drawn into excess. He was suspicious, too, as all such natures are; and his dreams, the product of his brooding, were as real to him as the sternest outside facts. The line between the outward and the inward life, which with most men is well defined, in his case had really no existence. He "lived without either intellectual or spiritual direction, swayed by a reminiscence, a passing mood, a personality accidentally encountered, by anything except permanent aim and fixed objects, and who would at any time have surrendered the most deliberately formed scheme of persistent effort to the fascination of a cottage slumbering in a beauteous landscape."

Hence his theory of nature and society. Man should recognize no such distinction as outer and inner, but unfold both in unison. Society has wronged the individual by arbitrary restraints, limiting him; and Rousseau's whole scheme was aimed at restoring the balance, so that the individual, at least, should develop to his full natural powers. Rousseau forgot that compensations everywhere appear, and that the very powers that enabled him to advocate his scheme so splendidly were the long-sustained results of such social action of a restrictive kind as he so mournfully deplored. But with all his errors there was great nobleness in Rousseau's soul. The pride and envy of which he is accused led him to cherish poverty, to repel benefits, to suspect his friends, but never to cringe or grasp or lie. Distrust was his chief error,—a mighty one; but, if it injured others, it also destroyed himself. His prime merit was his reverence, the very thing in which the Encyclopedic party was wanting. A great part of his power was derived from the fact that he stood between the Voltaireans and the Church; that he mediated, as it were, between those new ideas which were fascinating the emancipated intellect of Europe and those old and everlasting sentiments and emotions in which old superstitions had their power. It astonishes some to be told, as Mr. Morley tells them, that Rousseau was religious, that he was a "Puritan,— a Puritan of the eighteenth century, it will be understood." But this is probably an exact estimate of Rousseau's position, and helps to the comprehension of his influence. Mr. Morley defines his whole attitude, intellectually, as seeking after simplicity. To simplify the social contract, to simplify all the complicated relations of society, was Rousseau's ideal. "This impulse to shake off intricacies is the mark of revolutionary generations, and it was the starting-point of all Rousseau's mental habits." A reaction backward toward the simplicity of nature, but of a nature in which deep thoughts were struggling and high ideals were dimly recognized and passionately pursued, is, perhaps, the best description of Rousseau's philosophy.

It has to be remembered that, putting together the various elements of the teaching of the "New Héloïse," of "Emilius," and of "The Social Contract," we find in them these remarkable conceptions: (1) the sovereignty of law,—though, as Mr. Morley is careful to remark, and the remark bears upon the whole of Rousseau's life, as well as his di-

dactics, he never associates law with the authority of a *Commandment;* (2) the sacredness of property, the first lesson, by the by, communicated to the young Emilius; (3) the sweetness of domestic life, repulsive though the earlier and later surroundings of the New Héloïse be; (4) the claims of childhood to the discipline of truth, reverence, and justice; (5) the beneficence and benevolence of the Supreme Being, though Rousseau finds "the wicked very troublesome," and, as Mr. Morley wholesomely observes, Rousseau's Deism is of a very self-complacent character, and much more akin to the indifferentism of Pelagius than to "the pitifulness of Christianity," advocated, up to certain limits, by Augustine; (6) the sublime character of Jesus, whose death was that of a God, while that of Socrates was only the death of a sage; and then (7), directly or by implication (at least many Frenchmen confessed the obligation France owed to the author of "The Social Contract"), we have the creation or resuscitation of the sentiments of patriotism, citizenship, and fraternity. Schiller says, "Rousseau converted Christians into men." Well, making all deductions, and there must be many, from the moral and philosophic, not to say Christian, standpoints, in his estimate of Rousseau's writings published during his life, still here was a sort of morbid prophet in his way, with thoughts that breathed and words which burned.

From one point of view the influence of Rousseau was subversive and destructive. The doctrines of his "Social Contract" and of his other political writings sometimes seem to approach to what is now called Nihilism. It would be easy to expand his theories into the simple ones of Michel of Bourges, when he desired to see the Louvre overthrown in blood and ashes, Paris destroyed, and the soil meted out among a population of peasant husbandmen. Rousseau's ideas about the state of nature, and about the conscious and artificial creation of society, might lead the believer to the blankest Nihilism. Let us have no more property than the Fuegians, he might say, and be as free from all forms of government as the Eskimos. Wealth and rank are mere conventions, experiments which man determined to try, which have failed, and which should be discarded. Society had enslaved man, letters had corrupted him. Relationship had made him a slave. "The three R's" had ruined his morality. Civilization and culture, between them, had wrought the decline and fall of the man after God's own heart; *i.e.*, the savage pure and simple. Let any one read Rousseau's account of the "Origin of Slavery," and consider whether he was not, when he wrote these sentences, the spiritual father of whatever is wildest in the dreams of the Commune. His system appears to turn on the opinion that, if men could make a clean sweep of conventional institutions, they might all live with the frugality, simplicity, virtue, and satisfaction in the aspects and beauties of nature which are the characteristics of Rousseau's ideal self. He was one of the most miserable of men in his life, but he could set down his ill-luck to the artificiality of society. Once let the world cease to be artificial, and then, granting that all men had, or might have, the simple, poetic tastes, the affectionate heart, and the freedom from jealousy of Jean Jacques, all might be happy.

It seems amazing enough that this scheme, founded on entirely false and unhistorical premises, should have won a great success. It seems odd that the gospel according to Jean Jacques should ever have been permitted to bring not peace, but the guillotine. So it was; for men were entirely weary of the outworn system, which, thanks to Rousseau, they thought they could easily set aside. The ancient order had become a falsehood so colossal, and so apparent to all, that the new sophism seemed comparatively true, and even attractive. Virtue became fashionable,—an easy virtue, rather after the manner of Rétif de la Brétonne. Some forms of primitive simplicity, well known to readers of Mr. Spencer and of Sir John Lubbock, could be introduced with ease into Paris. Though Rousseau may not have suspected it, the virtue of his creed was as accommodating as that of the Jesuits of the "Provincial Letters." Thus, weariness of an outworn order of things, and love of new enjoyments, and belief in a doctrine of the growth of society which has long been exploded made up a highly revolutionary body of opinions. Yet Rousseau's influence was so far from being entirely destructive that his works contain the germ of all the reaction, restoration, ritualism, and so forth, of

our own century. The Church now knows that, and does not detest the author of "Le Vicaire Savoyard" as it detests the author of "Candide."

Sentiment is the basis and motive of our modern renewals of things old, and Rousseau has been well called by a sentimentalist "the grandmother of us all." He brought back into the world that vague sense of powers and existences not human of which Voltaire robbed it. The fields and woods and streams were not "dispeopled of their dreams," but repeopled by him. He was so strangely and deeply moved by the beauty and unconscious life of inanimate nature, by the glory and regret of "lorn autumns and triumphant springs," as no man before him had been. Lakes and hills could beget in him a kind of mournful and passionate trance of sadness and enjoyment, an exaltation of feeling which he carried into his relations with men and women. No one can fail to detect his influence, first in the inconsolable melancholy of the austere Obermann, then in the more theatrical despair of Réné. Rousseau introduced a new mood, a craving sense of something divine, yet not satisfying, in the aspect of nature, in stars and seas and mountains, even in meadows, and in the autumnal woods. In himself, in many of his followers, in most of those whom his eloquence reached, this unsatisfied sense turned to find a home in some faith, however vague, in some heaven, however unsubstantial. A thousand "casual creeds," not dogmatic indeed, but far removed from the barren mockery of Voltaire, were born from consideration of the creed of the Savoyard Vicar. Men and women were led back to that condition of mental desire in which the Church found them no reluctant pupils. Rousseau begat neo-Catholicism of every shade. It was necessary indeed, and inevitable, that the demand for spiritual, for transcendental hope should be reborn in man; and it was reborn in this manner. Rousseau destroyed with one hand, and built up with the other. Certainly, neither hand knew all that the other did, and as certainly Rousseau's life was full of passages from which the least sensitive of men may turn with some sense of shame. These things are little to the purpose, just as the less repulsive evil of Voltaire's character is little to the purpose, when great men are honored by those who come after them and recognize their greatness. Both Voltaire and Rousseau accomplished, with very dim consciousness of what they did, work of the most enduring quality and of eternal importance. In them the spirit of humanity, as may fancifully be said, attained to an uncertain knowledge of itself and of its task, but, even so, performed much for which we must always be grateful, much that no other men of genius have attempted with equal measure of success. It is more important to recognize this than to dwell on the inborn defects of Rousseau, the promptings of a diseased and wearied brain, and the errors of a difficult life.

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THREE FRIARS OF THE THIRTEENTH CENTURY.

It is sometimes said that it is unfair to judge men of one age by the standards of another, that we must not take the nicely adjusted balances of the nineteenth century to weigh the heroes with who lived six hundred years age, that we must rate them according to the judgment of their contemporaries, that the men most in accord with popular sentiment must be the great characters of the age. It would be easy to accept this theory if the men of the most superior attainments and genius were always accepted as leaders. But, unfortunately perhaps, they seldom are. They are sometimes too far away from the masses to lead them. Their "enormity of culture," as Emerson says, "makes them invisible to their contemporaries." There are always men in every age who see with clearer eyes. They may have no followers. They may have no sympathy with the ruling spirits of their times. They may reject the moral and religious standards and pay the penalties by ostracism, poverty, or imprisonment. Justin Winsor says great men should be in advance of their age, and anticipate the future. Now, if we judge the men whose intellects leap across the centuries to our time by the standards of our time, by what standards shall we judge the men who have oppressed and persecuted them?

The greatest genius of the thirteenth century was Dante. The critical spirit of the nineteenth century places him with one who lived two thousand years before, and one three centuries later, on an unapproachable pedestal. The critical spirit of his contemporaries condemned and exiled him. Shall we accept the judgment rendered by the Florentines who banished him from his native city and threatened to burn him, or the Florentines who vainly begged for his ashes, and erected a cenotaph to his memory five centuries afterward?

John of Fidanza, Jerome of Ascoli, and Roger Bacon are three men who lived in the same period of the thirteenth century, whose lives were more or less blended, and whose memories are associated on the pages of history. All of them were men of ability and education. All were Franciscan friars.

John of Fidanza was a Tuscan by birth, born in 1221, at Bagnoregio. He was educated at Paris, and attracted the attention of his distinguished teacher by his uprightness and purity. At twenty-four he was made a theological professor in the university. At thirty-five he became general of the order of Franciscans. Saint Francis had cured him in childhood of a serious illness, and is said to have cried out on beholding him, "Buona ventura" ("beautiful spirit"), from which circumstance he took the surname Bonaventura. In later years he was known as the Seraphic Doctor.

Roger Bacon was born at Ilchester, England, in 1214, and died in 1292, his life covering almost the entire century. He was educated at Oxford and Paris. His family had been impoverished and exiled in the civil wars, and he was much embarrassed in the pursuit of his studies at the universities because of his slender resources. He joined the Franciscans a few years before John of Fidanza became general of the order.

Two men could not be more unlike than Bacon and Bonaventura. One was a philosopher, the other a mystic. One studied arithmetic, geometry, and the languages, the other the legends of the saints. One was foremost of the Schoolmen, when scholasticism was supreme: the other was a seeker after truth by experimental knowledge, when to do so imperilled reputation and life. Bacon wanted books, mathematical tables, and instruments, and found them inaccessible. The philosophical works of the ancients were beyond the reach of his purse. The computations he desired could not be made without great expense, and could not be purchased, he writes, for a "king's ransom." For twenty years in vain he sought to obtain the works of Seneca. Without help he continued his experiments and investigations. He studied the science of optics, he made discoveries in chemistry and medicine, he mastered the classical languages, he invented mechanical instruments, he studied the motions of the heavens and the science of morals. "During the twenty years that I have specially labored in the attainment of wisdom, abandoning the path of common men," he writes, "I have spent on these pursuits more than two thousand pounds on account of the cost of books, experiments, instruments, tables, the acquisition of languages, and the like." He returned to Oxford as a teacher. Says Green, the historian: "His teaching seems to have fallen on barren soil. Scholasticism absorbed the whole mental energies of the student world."

Bonaventura wrote voluminously: Bacon wrote comparatively nothing. One found sympathetic audiences: the other aroused suspicions. One was the idol of the period: the other was accounted in league with the evil one. Bacon explained the formation of the rainbow, and they called him an infidel. He learned algebra; and, because it was known to the Arabs, he was a Mohammedan. Bonaventura represented those who believed all essential truth came through revelation and the visions of the saints. Bacon taught that all truth was God's truth, and they called him an atheist. Bacon invented lenses and spectacles, and Bonaventura wrote the life of Saint Francis who had healed and named him.

Saint Francis went up into the Apennine mountains to fast, and had a vision of a six-winged seraph bearing the crucified Saviour between his wings. From that time he began to feel the pains of crucifixion in his hands and feet. The flesh grew in the form of nails with the heads on one side of his hands and feet, and their points on the other. The saint concealed these deformities from all but a few friends in life; but the marks of the *stigmata* healed many and accomplished other miracles after his death.

Several popes affirmed the truth of the story; and Bonaventura, the historian of it, wrote a book on the "Six-winged Seraph," and another on the "Six-winged Cherubim." Others of his books are "The Mirror of the Soul," "The Mirror of the Blessed Virgin," and "The Sandals of the Apostles." What wonder that a people who hungered after these books should feel, as Peter Damien said two centuries before, that all worldly sciences were "absurdities" and "fooleries"?

Both Bacon and Bonaventura were good men as they saw the light. Both were religious men, and both were sincere and earnest. There are sayings of Bonaventura that meet the highest approbation of the most enlightened days. "A constant fidelity in small things is a great and heroic virtue." "The best perfection of a religious man is to do common things in a perfect manner." Such sayings help to redeem his memory.

As general of his order, Bonaventura condemned the teachings of Bacon and ordered him to Paris, where he could be more easily watched. He was forbidden to write or publish. His knowledge of chemistry and medical discoveries had given him the name of "wonderful doctor," and also the reputation of a magician. How else could he accomplish such wonderful results? Besides, he not only denied being in league with Satan, but denied the power of Satan; and that, too, was heretical.

Guy Foulkes, as Clement IV., took the papal chair in 1265, and offered the Archbishopric of York to John of Fidanza, which was declined. At the time of his election to the office he was legate in England, and had in that official position gained some knowledge of the work of Roger Bacon. Clement was himself eminent for his learning in the civil and religious law, and with kindly feeling toward Bacon, in the following year, invited him to send his books to Rome for examination. Bacon's works were yet in his head. To prepare them would involve the expenditure of sixty pounds, and he was a beggar. His friends had no money. The pope sent him none, for he could not even pay his own obligations. Bacon succeeded in raising some money by the pledges and pawns of his friends, and went to work to gather up and arrange the vast stores of learning he had accumulated. He ranged through all the known wisdom of the world, and in fifteen months produced and forwarded to the pope his "greater," his "lesser," and his "third" work. His "greater" work has been pronounced by a distinguished writer "both the Encyclopædia and Novum Organum of the thirteenth century." It did not move the papal chair, but to-day it astonishes the scholars of the world. Clement IV. did not live to make any acknowledgment of them. Bacon received no financial returns from them, and later they served as his passport to a prison.

Clement IV. died in 1268. It is said Bonaventura would have succeeded him but for his own reluctance. The Franciscans claim he finally determined the selection, although the college of cardinals were unable to agree for three years, when, it having been left to a committee of six, Gregory X. was elected.

To the popular Bonaventura Gregory sent a cardinal's hat. Legend says the messenger who carried it found him washing dishes in a convent at Florence, and was requested by the "Seraphic Doctor" to hang up the hat until he was ready to receive it.

Jerome of Ascoli had become prominent in the order of Franciscans, and was made head of a commission to negotiate a treaty of alliance with Michael, emperor of Constantinople. Michael Palæologus had blinded and banished the boy John Lascaris, rightful heir to the throne, for which crime he had been excommunicated by the patriarch Arsenius; and Arsenius, in turn, had been deposed and exiled by the emperor. The mission of the friars was successful, and the power of the papal throne was re-enforced by the allegiance of the emperor of the East.

Jerome of Ascoli became general of the Franciscans, and in 1278 sent the discouraged, humiliated, and poverty-stricken Roger Bacon, at the age of sixty-four, to prison for "suspected sorcery" and teaching "dangerous novelties."

Cardinal Bonaventura died suddenly at the famous council of Lyons, with his life of Saint Francis, according to the legend, yet incomplete, to finish which he was allowed to come back to the earth for three days.

A distinguished painter has immortalized this last act on canvas. Pope, king, and

all the cardinals attended his funeral. Two centuries later he was canonized as a saint, and a century afterward the occupant of the papal chair assigned him to the sixth place among the great lights of the Church.

Dante immortalized him by giving him an honorable place in his Paradise:—

> "Bonaventura of Bagnoregio's life
> Am I, who always in great offices
> Postponed considerations sinister."

Jerome of Ascoli, general of the Franciscans, Cardinal of Palestrina, was one of sixteen cardinals who, after the death of Pope Honorius, met at his late residence on the Aventine to elect his successor. During the protracted struggle six of the cardinals died of the malaria. Jerome mastered the malaria during their confinement by keeping hot fires in his room; and, after their number was reduced to ten, he had a majority of the college, and secured the election. As Nicholas IV., he took the papal chair after it had been vacant for ten months. His papal bull affirmed the infallible truth of the story of nail-marks in the hands and feet of Saint Francis, and decreed excommunication to him who doubted it; and also declared that the nails grew internally, and permeated the nerves and blood and bones.

Roger Bacon, broken, old,—in his own language, "unheard, forgotten, buried," after forty years of sacrifice, toil, and devotion in seeking after truth, had gone to prison a dozen years before, at the command of Jerome of Ascoli. What reason had he to hope for anything from such a man in higher position? A few years later the philosopher, at almost fourscore, with the reputation of being the embodiment of the evil one, feeble, hopeless, heartless, is let out of prison to die, and in his despair exclaims, "Would that I had not given myself so much trouble for the love of science!"

Bacon and Jerome of Ascoli died in the same year. One vacated a prison, and the other a throne. One died in obscurity and poverty and without the respect of the few who had not forgotten him: the other had reached the highest honors of the world, and died admired, lamented, and loved. The people of their own times despised one of them, and reverenced the other. One's life seemed a failure: the highest ambition of the other was satisfied. Success crowned one because he lived at the right time: the other lived six hundred years too soon. How shall we judge them, by the standards of that age or the standards of this?

It was a sad life, those dreary years within prison walls. He thought to lead men to higher truths. He saw something of the possibilities of human achievement. He was the foe of ignorance and superstition, but they were entrenched behind the bulwarks of Church and State. He sought to lay the foundations of true knowledge among the people, and put them in the way of higher development. His foes could not stand up against him in the battle of intellect, but they could crush him by their superior physical force.

We know not what might have been the result to the world if the ruling powers had extended to Bacon encouragement and support. Matthew Arnold, an unbeliever in the dogmas of Orthodoxy, yet upholds and defends establishment of religion by the State, because of its power for development. Was it not established religion that condemned and destroyed Socrates? Was it not established religion that exiled Aristotle from Athens? Was it not established religion that destroyed the libraries of Cordova and Granada, in which the Moors had collected the wisdom of the world? Was it not the religion of State that crushed out, by silencing and imprisoning Roger Bacon, the spirit of research and investigation, and put back the progress of the world for centuries?

> "Truth,—the one word that makes a slave a man;
> Think whose the hands that fed her altar fires,
> Then count the debt we owe our scholar-sires!"

With our freer thought and freedom of investigation and larger personal liberty, we can hardly conceive of a time when these privileges were denied to men. Though denied to Bacon, who shall say that his struggle for them was not a part of the mighty forces which have secured these blessings to us? How his memory shines out like a sun in the darkness of the Middle Ages!

L. D. Burdick.

McDonough, N.Y.

HULL HOUSE, CHICAGO: ITS WORK AND WORKERS.

"There are two great attractions in Chicago this summer," said an intelligent lady the other day, speaking of her visit to that city: "they are Hull House and the World's Fair." That she is not alone in her classification of Hull House as one of Chicago's attractions is evidenced by the large number of visitors who find their way thither. These visitors come largely from the thoughtful people who are combining the World's Fair Congresses with the World's Fair itself.

What and where is Hull House? It was once one of the elegant private residences of Chicago, but has been passed by in the rapid growth of the city in size and wealth. To-day it stands in the midst of one of the poorest districts of the city, an almost solitary landmark of a time when this same section promised to become the chosen abode of wealth and luxury. The cause of the present squalor is not far to seek. The definite location is the nineteenth ward. In this ward are fifty thousand inhabitants, seven churches and two missions, all small and struggling save two Catholic churches and *two hundred and fifty-five saloons.* This, upon the basis of the registration for the last presidential election, gives one saloon to every twenty-eight voters. The fourteenth precinct of this ward, situated at the intersection of Polk and Halstead Streets, is the exact location of Hull House. This precinct has eight saloons, and the precinct immediately north of it twenty.

But, whatever may be true of the district, Hull House has not failed to realize its early promise. It is to-day the abode of true wealth and luxury,—the wealth of high purpose and endeavor, the luxury of wide and uplifting helpfulness. The makers and proprietors of this home, for such it is, are two college-bred women, Miss Addams and Miss Starr. Miss Addams, on leaving college a few years ago, was confronted by the problem of the where and what of a home. The world was before her, a competence at her disposal, and her choice untrammelled save by a moral purpose, that of making the most of her life in helpful ways. That purpose decided her to locate at Hull House, her thought being not any overt charity or philanthropy, but simply the location of a refined and cultured home, with open doors, in the midst of squalor and poverty, to see what would come of it. Four years the Hull House home has been established; and what has come of it?

The first work of the ladies, after getting settled, was to make the acquaintance of their neighbors, as they invariably designate all dwellers in the neighborhood. Once acquainted, little groups of neighbors began to be invited to the home for social hours. And, when social relations had been firmly established, almost insensibly the social relations took on an intellectually educational phase. Such were the small beginnings. To-day Hull House is a beehive of varied activities. It has its Social Club of thirty girls between the ages of sixteen and twenty, who have met every week for two years to devote an hour to reading and discussion; its Debating Club of thirty young men, who meet at the same hour in another room for an hour's debate upon topics of national and municipal interest, after which the two clubs unite for a second hour of social intercourse and amusement, which once a month takes the form of dancing. It has a Men's Athletic Class, a Drawing Class, a Greek Art Class, classes in Arithmetic and Geometry, a Working People's Social Science Club; a Young Citizens' Club, made up of boys between fourteen and eighteen years of age; Drawing and Cooking Classes, classes in American History, Latin, Political Economy, Shakespeare, General History, Singing, Reading, German, English Literature, Chemistry, French, Clay-modelling, English and Sewing, classes for Italians, a class in Mediæval Art, class lessons on the piano, a Darning Class, a Crocheting Class, a Plato Class, a Story-telling Club, a Boys' and a Men's Gymnastic Class, also Girls' and Women's Gymnastic Classes; a Columbian Guards Club, composed of twenty-five boys pledged to good citizenship and a clean city; a Women's Club for the discussion of household economics and the study of child nature; classes in Oil Painting and in Sick-room Cooking; a Mothers' Evening Club, composed of workingwomen who are occupied during the day and come in the evening for cooking lessons. Most of the above classes are weekly. Add to these, weekly lectures or concerts, a School-boys' and a

School-girls' Club, a Fairy Story and a Jolly Boys' Club, a Daily Kindergarten, a Free Day Nursery, a Diet Kitchen; a Café and Lunch-room where healthful and economic foods and drinks are sold at cost of preparation, and meals of the same are served; a Bureau for Women's Labor, Free Bath-rooms, a summer school and outing at Rockford Seminary,—and we stop in wonder to inquire, Who does all this work, and where is it done? Surely, Hull House must be a palace, indeed, to afford room for so much!

No, Hull House is not a palace: it has a good many rooms, and they are all consecrated to this blessed neighborliness of service. But long ago its utmost capacity was reached. Not, however, before the heart of a Chicago public had been touched by the wisdom and worth of the work done there; and, this effected, money was not wanting for any real need. First came a gift for the erection of a building known as the Butler Gallery, to be used for art and other classes, for art loan exhibits, for a free reading-room, and as station for drawing and returning books from the Chicago public library. Then a cottage near was leased for a Day Nursery, in which may be found, on any of these hot August days, an average attendance of forty children, ranging in age from six weeks to six years, the majority, however, babies in arms. On the day of our visit forty-four of these little ones were being carefully cared for while their mothers were away at work, and all for a cost to the mother of five cents a day. A few doors away from the Crèche is the house of the Working-girls' Club, where some forty girls, I believe that is the number, are carrying on housekeeping for themselves, and giving themselves the comforts of a good home and good food at a cost of three dollars per person per week. To make this home possible, Miss Addams thought out the plan, became responsible for the rent and furnishing, and steadily keeps her hand upon it in moral influence, although the girls now take all the responsibility of the house. Recently a company of young men, night-workers, who find it difficult to get a quiet place for day sleeping, have applied to Miss Addams for assistance; and already a flat is rented, and is being fitted up for their use under her supervision.

In the early days of the Hull House a corner was found for a free bath-room; but, very soon need for larger quarters became imperative, when a few friends stepped forward and supplied the funds to erect an addition to the house, sufficient not only to supply bath accommodations to those in the neighborhood who have no home bath-rooms, but also the much needed gymnasium, health-kitchen, and café accommodations. All these are now in working order, the kitchen being furnished with appliances to cook for several hundred people. At the head of the kitchen is a graduate from the New England Soup Kitchen, and thus far the demand for family supplies has steadily outrun the capacity for supplying it. One does not wonder at this in looking over the bill of prices. The wonder is how the prices can be brought so low, and yet pay expenses. This, however, is made an open secret to any poor workingwoman who chooses to come into the evening cooking classes.

The very latest addition to the Hull House beneficent activities is a play-ground for the children of the neighborhood, where boys and girls alike may enjoy various games and sports, with just enough of supervision to see that fair play is had by all. This play-ground was made possible by another friend of the cause, who donated to it a ten years' lease of the ground. The city has placed at Miss Addams's service a policeman, who each evening reports to her for play-ground orders, and sees that they are executed. When the expected Natatorium is added to the attractions of the grounds, as it is hoped it will be very soon, the city promises to donate the water for it.

So much for the places where all this varied work is done. Who are the workers? First and chiefly Miss Jane Addams and Miss Ellen Starr, the originators of the movement. These are assisted by other more or less permanent residents. Among these the names of Miss Farnsworth, Miss Julia Lathrop, and Mrs. Florence Kelly have become well known by considerable turns of residence and efficient work done. This corps of workers is re-enforced from time to time by the temporary residence of various young ladies, mostly, but not wholly, college-bred women, who are attracted by the work. All these residents pay their own

board, $5 a week, and give their services during their stay.

As to what their work shall be, that is decided by the worker herself: each elects that for which she thinks herself best fitted, finding her own field and inaugurating and carrying on her work as she herself elects, of course with the approval of Miss Addams; but so little does Miss Addams believe in red tape, and so much in spontaneity, that her supervision is felt not as in any sense a chain hindering freedom, but rather as a spur to one's own freest, and therefore best, work.

But even all these helpers alone would be quite inadequate to the work carried on. For the rest, many of the classes are University Extension classes, Hull House having become a centre for such work in that part of the city. And then, very recently, upon Miss Addams's invitation, the Hull House settlement for women has been re-enforced by a settlement of college young men, lawyers, doctors, ministers, teachers, seven in all, who have taken a house near, and plan to give several hours a day out of their already busy lives to helping in the class and club work and the gymnasium and play-ground work of Hull House.

"Where do you find your pupils for classes in Latin and Plato, Shakespeare and Biology, Advanced Algebra and Greek Art?" we asked. "Surely, not from the residents in this section?" "Yes," was the answer, "they belong in the neighborhood. The classes you mention are small, and all except the Plato Club are College Extension work; but the members are working people, a clerk here, a dressmaker or book-keeper or ward school-teacher there, who desire the advantages of higher education, but whose necessities prevent them from going to college or giving the hours of the day to study." The present writer had the pleasure of being present at a session of the Working People's Social Science Club; and of its members there was no need to ask, "Do they belong in the neighborhood?" Their faces and dresses located them among the real working people presumably living near; and the same was true of the persons, ranging from children of twelve years to adults of seventy, whom we found reading in the public reading-room. Miss Addams calls the Social Science Club her social safety-valve. Working people, she said, are discussing these problems from their own standpoint alone, and growing very excited over them: it is better they should have opportunity to discuss them just as freely, but under circumstances where they can get a more all-round view. The topic for discussion on the particular evening of our visit was, Should the Government own and control the Telegraph Lines? Other topics which had been discussed on preceding weeks were Child Labor, the Chicago Police, Labor Organizations, Single Tax, and the Municipal Control of Heat, Light, and Transportation.

I do not happen to know the particular phase of religious belief of Miss Addams or any one of her colaborers; but, according to the New Testament standard, there can be no question on which side they must be ranked in the final judgment. For are not their whole lives a constant feeding of the hungry, clothing of the naked, visiting the sick and in prison, giving more than a cup of cold water to God's little ones?

Is not this Social Settlement of Hull House, with others similar in others of our cities, schools to which the whole Christian Church may well go to learn the meaning of the *brotherhood* which Jesus preached? If Christianity could open, not one, but all, Christian homes in, not one, but all, wards of our great cities to those lower down in the moral, social, and intellectual scale; and if the Christian Church could make living and effective, as the Hull House is doing it, Jesus' idea of my neighbor as any one to whom I can in any way be of service, then, truly, would Christianity deserve its title of "Gospel," "Glad Tidings"; for glad tidings, indeed, it would then be.

ELIZA R. SUNDERLAND.

Ann Arbor, Mich.

God is always near, waiting to impart this life. Let us be sure of this: that he is close to all our hearts, and ready always to put new life into our souls. O mourner! O sad heart! poor spirit, wounded, heavy, feeble, take courage!

Let us, then, come to ourselves by coming to God,—by obeying him, by living for his truth, by giving ourselves to true and just ends, by filling life with nobleness, truth, purity, and love.

WHAT CAN THE MORE PROSPEROUS DO FOR THE LESS PROSPEROUS?

II. WHAT TO DO.

In my article of last month I considered the negative side of my subject, or *What not to do.* We are now ready for the positive side, or the inquiry, *What to do.* Under this head I may, without hesitation, say to the prosperous classes: —

First, do your part of the world's work, instead of being a parasite sucking the life of others. Either engage in that higher kind of work, literary, scientific, philanthropic, or inventive, that will not compete with the working class, or else engage in such agricultural or manufacturing operations as will be sure to produce more, instead of trying (as well-to-do people with incomes are so apt to do) to crowd in as an agent or middleman or speculator of some sort, and take a slice out of the total stock already produced.

Resist the shuttlecock of fashion. Dress simply, keep a plain and moderate table, and, when you wish to spend generously, spend on what will add to the permanent stock of the world's wealth, maintain honest industry, and foster the higher and purer sources of joy and social growth. Instead of relieving your impulses of pity by injurious almsgiving, seek to systematize the philanthropic work of your city or town by an efficient Bureau of Associated Charities. Let friendly visitors be found to investigate thoroughly every case of alleged want, and so to circulate among them as to know their real condition. Give them temporary aid, if really necessary. But, more than this, secure them labor: bring capitalist and workmen together; and by wise counsel and helpful sympathy give them more than alms,—the opportunity and spirit of self-support.

To such a scientific charity organization let all well-to-do people give their money in generous amounts; and, if you have the requisite leisure, strength, and tact, enroll yourselves among its friendly visitors to the poor. In Elberfeld in Germany, in Philadelphia, Boston, and Baltimore (and I believe Brooklyn may rightly be added to this list, not to speak of scores of smaller cities) the most marked diminution in poverty and improvement in the tottering class, just above the slums, has been worked by this method.

This is the A, B, C, of the matter. Now, for further and more positive help. First look after the health of the poor. Get the city government to provide free swimming-baths all the year round for the working people, or, if they cannot be induced to take such a wise precaution, establish them by private philanthropy.

Then have the sanitary conditions of the dwellings of the poor carefully attended to. That is not so much charity as practical self-defence against contagion. If you are a capitalist with a good sum to invest, put it into something better than 4 per cent. bonds or risky Western real estate. Put it into model tenement-houses that, like those Mr. White and others have put up in Brooklyn, will pay six per cent. annual profit, besides four per cent. to meet wear and tear, and also be a grand boon to the poor people, who have been packed in unhealthy, overcrowded tenements at higher rates. And if, like Octavia Hill, you will collect the rents yourself, or, like the Philadelphia lady who rehabilitated Wrightsville, you will give your personal supervision to the development of order, honesty, cleanliness, and temperance among those living in your dwellings, you can work a social and moral transformation whose beneficent results will be too great to be computed in dollars and cents.

For those who have some considerable capital to invest, or by clubbing together their moderate investments in stock companies, four other enterprises, which will, if well managed, pay better interest than most railroad stock or city bonds, may be recommended.

1st. The temperance lodging-house, clean, cheap, and well ventilated, where the workingman who wants a bed for a night or two can get accommodated without resorting to such vile dens as most of the city lodging-houses are.

2d. The fostering of savings and habits of thrift among the poor, by assisting whatever organizations for this purpose are started or may be started. I have in mind here municipal and postal savings-banks, loan and building associations, co-operative societies for securing homes to workingmen, penny savings-banks, school savings tickets, and similar enterprises.

[illegible]

[illegible] and employed, but it has not, as Mr. Gilman thinks, advanced the prosperity of the establishment by increasing the quantity of [illegible] of numerous and by diminishing [illegible] seller and buyer in the form of the co-operative store, furnishing goods nearly at wholesale prices to the co-operators, has been little used in this country; but in England it has had fine success. I think it [illegible] and finest store in the city, it is patronized largely by the well-to-do people of the town. [illegible] I suppose that in [illegible] to the working people, who now pay so much higher than any one else for their fuel.

4th. Some philanthropic capitalist might [illegible] parties — by setting up a model pawn-shop, or collateral loan association (if a more dignified name be desired), to relieve the temporarily embarrassed poor. Few of us realize, I fancy, how often the worthy poor are driven to the pawn-shop or some chattel-mortgage office, to tide over some financial shoal; nor how, when driven to these straits, they are squeezed and robbed by merciless Shylocks, who demand the most exorbitant usury and commissions. In New York the law allows the pawnbroker to charge six times the legal rate of interest for other loans; *i.e.*, at the rate of three per cent. a month, or thirty-six per cent. a year for the first half-year, and twenty-four per cent. a year, or two per cent. a month, after that. As the pawnbroker will usually loan only a tenth or twentieth of the value (a gentleman, e.g., who investigated the system could get up to [illegible] dollars loan on a hundred and fifty dollar watch), the borrower who is in great need begs hard for a larger loan, on which the pawnbroker offers to increase the amount if the borrower will remunerate him for his risk by paying a higher interest than the legal; and often in this way he gets ten per cent. a month. In Boston the pawnbroker often gets ninety-six per cent., and legally, too. In New York City 300,000 tickets are estimated to be issued every year. Putting this at the low average of $3.00 a ticket, we have $900,000 loaned, on which the pawnbroker reaps legally over $300,000, and illegally [illegible] much more. It is evident what a heavy burden this is on the poor, who cannot, like rich people, run along for months on credit, or, if they must borrow, get a loan at five or six per cent.

What is needed in every city of considerable size is an institution like the Mont-de-Piété of Paris and the similarly well-managed municipal or charitable loan associations found in every large European city, at which the worthy poor can get temporary loans on the security of their personal or household effects at a reasonable rate. To the credit of the poor, statistics show that at the Mont-de-Piété only about one-twentieth part of the articles pledged are abandoned, and that there is no species of banking more secure than these banks of charity.

The Mont-de-Piété in Paris, though its borrowers get their loans at six per cent. (one-sixth the price charged by American pawnbrokers), makes a profit of 75,000 to 80,000 francs a year, which is given to the hospitals. The Collateral Loan Company of Boston, which has been organized on the same principle, pays eight per cent. on its capital of $150,000. All our large cities ought to have institutions of this sort, which are of invaluable service to the deserving poor, who from accident, sickness, or the loss of employment, often get into a strait, and to whom an honest business loan that will temporarily bridge it is far better than any alms.

In the next place—and, in fact, I believe

more important, more helpful, than anything else—is the fostering of every kind of practical instruction that will show people how to do useful work and establish them in habits of industry. In visiting the North Bennet Home in Boston, two years ago, I found that the managers had radically altered their methods. Before this they had sought to secure work for the poor, and relieve them when unemployed. But they found that the trouble was that the unemployed rarely, if ever, knew how to do anything, or, at least, to do it well enough for any one to hire them a second time. And so they concluded that the best service that they could do them was to establish such industrial classes as would make them and their children competent workers,—a change of method that had borne the best of fruit. I think all keen-eyed workers among the poor will confirm this; that, next to drunkenness and incorrigible laziness, the chief source of poverty is industrial ignorance and incapability. The young fellow or the young girl may perhaps be a high-school graduate. Nevertheless, there exists no knowledge or trained skill in regard to any kind of work that people want done. There exists no productive power; and many branches of production, either by the action of the trades-unions or the abolition of the old apprentice system, have been closed even to those desirous of learning them. This state of things is as bad for the employer and the mistress, hampered by the lack of trained hands for shop or kitchen, as it is for the unemployed themselves. The only remedy is in the industrial school in its various forms. Such institutions as the Drexel Institute of Philadelphia, the Cooper Union of New York, the Pratt Institute of Brooklyn, and smaller technical schools, with their classes in art, book-keeping, shorthand, designing, engraving, printing, whittling schools for boys, training schools in mechanics, carpentering and manual work of various kinds, sewing-schools, dressmaking-classes, and kitchen-gardens for girls are, I am confident, the very best form of charity that can be supported. They bridge the gap between demand and supply. They increase the world's production. They teach people to help themselves, establish habits of industry, and make labor honorable.

And it is astonishing oftentimes what interest, capability, and talent even, many a boy, who seemed incorrigibly stupid as he ground over his grammar and partial payments, now suddenly develops when introduced to industrial training, and what new ambition awakens in him when he finds, for the first time, that knowledge is really of some practical worth in the world. By a recent report of the Children's Aid Society of New York I see that 11,000 children were given instruction last year by the 130 teachers whom they employ in various parts of the city, and that the average attendance was 4,898. To this the society add the work of their lodging-houses, where 6,600 boys and girls were fed and sheltered in the last year; their summer home on Long Island, in whose benefits nearly 5,000 children participated; and, best of all, 2,621 children were sent out of the city to homes and employment in the country districts, East and West, at a cost averaging less than ten dollars apiece.

If juvenile crime has decreased in New York between the years 1855 and 1890, so that in cases of petit larceny among young girls there are now but 215 cases a year where formerly there were 994 annually, and in cases of female vagrancy the number has dropped from 5,700 to 1,900; and in petit larceny among boys and young men we find a decrease from 2,626 in 1885 to 1,937 in 1890, while the population of New York, on the other hand, is two and one-half times as great (629,810 in 1855 to 1,680,796 in 1890),—I believe it is chiefly due to the work that this splendid society and similar organizations have done.

Perhaps the cooking-schools deserve an additional word. They are not only helpful in securing employment for girls, but in promoting household health and economy among the families of the poor. The present waste and misuse of fuel and food materials among our working classes, due to their culinary and dietetic ignorance, is one of the great burdens of the poor. Mr. Edward Atkinson has shown how, at the cost of one-half a cent, six large loaves of bread can be baked; and he estimates that an average saving of five cents daily for each person might easily be made by thrift and culinary processes to which he has called attention, —a saving that would add a tenth more to the average laborer's income, and for our

whole population would make a saving of a sum one-half more than the total banking capital of the United States, and more than twice the worth of all the telegraph lines and companies. Is it strange that Mr. Atkinson should have declared that he desires no prouder inscription to be put upon his tombstone than this: "He taught the American workingman how to stew"? For he would be, then, one of the greatest benefactors they have ever had.

A new and very helpful institution, working out these ideas, is what is called the New England Kitchen, of which there are already two in Boston and one at 341 Hudson Street, New York, due to the benevolence of Mr. Havemeyer. The kitchen furnishes healthful food to workingmen who, through insufficient knowledge or apparatus, cannot get the best results from the money spent for food. Another object is to send into factories and stores, at noon-time, hot lunches furnished at a price within the reach of all; *e.g.*, soups and beef stew are sold for eight cents a pint, fish chowder ten cents a pint, hash prepared in Atkinson's Aladdin cookers eight cents a pound, creamed codfish at the same price. A hearty meal, well cooked and palatable, can thus be had for ten to sixteen cents a person. The work is organized on a business basis, and in a short time, it is believed, will be self-supporting.

A similar and even greater saving to the people of the United States might be made, could they be led to abandon the use of malt and alcoholic drinks. The amount of beer by the glass and whiskey by the glass or pint, annually drunk by our people, and mostly by our working people, amounts to a sum equal to the worth of all our mines, or the annual rent of the total land, or ground rent, of the country. Henry George assures us that, if the workingman could escape this land tax, or ground rent, poverty would disappear. But the census shows that, if the people of the United States would take and keep a total abstinence pledge, they could save an amount nearly or quite equivalent. Whatever encouragement our well-to-do people by their own example or support of temperance work can give to this cause will be most helpful to the masses. There is one method here which should commend itself to all, whether he be a total abstinent and prohibitionist or a license man and moderate drinker. This is the coffee house and people's palace, which supplies to the working classes a wholesome and elevating place of evening resort, free from the temptations and companionships of the saloon.

"When Orpheus"—well says Mr. Elsing—"passed by the cave of the siren, he took his lyre and made such wondrous melody that sailors, enraptured by the music, spurned the seductive strains that were wafted from the dangerous cave." The fable has its application. Give the workingmen something that they will like as well as the saloon, and you will strike at the root of the evil. Three-fourths of the men who spend their evenings in the saloon go there, not so much for the drink as for the light, warmth, companionship, and amusements they find there. The saloon is the poor man's club. If you take away from the frequenter of the saloon by some prohibition law or total abstinence pledge his bar-room stimulus, but give him nothing else in its place, we shall hardly have got the house well swept and garnished before it is found to be deadly, empty and cold; and the old devil will return with seven other devils besides. But if by establishing workingmen's clubs, amusement and reading rooms, penny concerts of a clean and wholesome character, halls away from the influence or control of the saloons, where the working people can hear lectures and music and have social meetings and wholesome and clean recreation,—in short, realize, in more or less measure, that beautiful and most practical picture presented by Walter Besant in "All Sorts and Conditions of Men,"—then we shall not only give the rum traffic the heaviest blow it has ever received, but we shall see the present cloud of gloom which hangs over the workingman's treadmill supplied with a silver lining, and his whole existence and character quickened, purified, and elevated in a most remarkable degree.

Finally, we must remember that wise word of Lowell in the quest for the Holy Grail: "The gift without the giver is bare." We must give our personal service, attention, and sympathy, not merely money or cold advice. We should give the washerwoman and the day laborer the courteous greeting and polite treatment that recog-

nizes them as fellow-men and women. We should take a friendly interest in schemes for social reform in which we find the workingman interested, even if they do not seem quite the wisest, helping them forward so far as practicable, and giving friendly warning where they seem to us more harmful than helpful. We should give to every struggling toiler our good will, our respect, and the unimpeded liberty which may open to him every possible chance of helping himself.

In short, what we need above all else is higher, broader, nobler character. "All the remedies," well says the author of the fullest and most judicious investigation of the social problem that I know of (I mean that of Prof. Graham), "run up into moral considerations, and imply higher moral ideas in men. Even the real remedies, co-operation, education, political reforms, economical reforms, state help, self-help, would be more efficacious if men were morally better; and, if they were better, all necessary reform would come, as a matter of course" (p. 456).

Here, beyond question, is the root which we must reach and renew,—sweeter, sounder, wiser, more disinterested manhood. And it is not merely among the poor and the working classes that this nobler manhood is needed to give them greater thrift, soberness, industry, intelligence, and efficiency, but equally among those who deem themselves their betters, but who, in real pluck, energy, unselfishness, and true manhood, are often their inferiors. "The habits of respectable people," well says Mr. Barnett, "the waste, the idleness, the sensuousness, are writ large in the poverty, ignorance, and sin of the disreputable." These down-dragging habits are only to be overcome by the formation of better habits; and these are to be wrought in great degree by the example of those whom they look up to and imitate consciously or unconsciously.

To solve this great social problem, both high and low, rich and poor, must co-operate. Both high and low should see that there is a better gauge of life than money and ostentation, and that the most precious things, a cheerful spirit, a zest for knowledge, the ties of friendship, the blessedness of unselfish devotion, cannot be monopolized by any one class or section. Let us turn, then, from our profitless alternation of money-grabbing and money-squandering to the plain living and high thinking of our fathers. Let us turn from our busy frivolities—from this "aimless round in an eddy of purposeless dust"—to an earnest effort to leave the world a little better for having lived in it. Let us seek to live justly in all the relations of life; to minimize our regard for self, and to magnify our regard for the general good; to spread the light of knowledge and the warmth of Christian love abroad, and then we may comfort ourselves with the thought that at least we have not knowingly retarded by our acts that coming of God's kingdom on earth for which, in word, each Sunday we are wont to pray.

JAMES T. BIXBY.

Yonkers, N.Y.

A MIDSUMMER VISIT TO MANITOBA.

The Milwaukee and St. Paul is the pleasantest road out of Chicago. It takes the passenger through the pleasant "lake region" of Wisconsin, past the wonderful dalles at Kilbourn, and winds for a hundred miles along the glorious bluffs of the upper Mississippi. Almost every mile is an added delight. Leaving Chicago with the thermometer at 94 degrees, the electric-lighted, smoothly moving train soon found coolness, while some gentle showers gave odorous freshness to the night. The morning brought St. Paul; but it was a vacant city, because Crothers was enjoying his well-earned rest at one of the many lakesides in Western Minnesota. The sweltering day was endured rather than enjoyed until the welcome evening train on the Northern Pacific pulled out for the Winnipeg. "We will not light the lamps unless somebody wishes to read," said the porter. So we sped along in the delicious northern twilight, hoping that some Manitoba wave might meet us on our way. Morning found us in the Red River Valley, in the clear, cool atmosphere of the arctic basin. To one accustomed to the hard climbing amid snowy peaks which accompanies "crossing the divide" between the Atlantic and the Pacific, it seems very strange to glide so imperceptibly over the low plains which separate the waters which flow into the Gulf of Mexico from those that find their way to

Hudson's Bay. It is a surprise to see the stream flowing due north, and to realize that it reaches the sea opposite the coast of Greenland. The Red River Valley is one of the richest agricultural regions in the North-west. Here wheat is king. From the very ties of the railroad it flows away in green waves in every direction as far as the eye can reach. The one hundred and fifty miles from Fargo to Pembina are an almost continuous wheat-field whose breadth reaches beyond the horizon. Ten hours' ride down this rich valley brought us to Winnipeg, the capital of Manitoba, a well-built city of twenty-five thousand, with electric street-cars and lights, and all the airs of a metropolis.

A hearty welcome was awaiting from the Unitarian Icelanders whom we had come so far to meet. Unfortunately, Pastor Peterson was confined to his bed from the results of a severe surgical operation to which he has recently been obliged to submit; but Jon Olafson, president of the Winnipeg congregation, gave a cordial greeting, in which Pastor Skaptason, with two or three members of his Gimli congregation, and some young men from North Dakota, warmly joined. The evening was spent in visiting the sick Peterson and his devoted wife, and in listening to an admirable lecture on the "Future of Icelanders in America" from B. J. Skulason, a member of the Senior Class of the North Dakota State University. His thesis was that Icelanders must become an integral part of the nation, and not attempt to perpetuate race distinctions. It was a thoughtful essay, very earnestly delivered, and showed great promise. Mr. Skulason expects to win his degree this year, and then may study for the Unitarian ministry. Pastor Peterson hopes to secure him as his successor in the work at Winnipeg.

Sunday morning a congregation of one hundred and fifty bright-faced young men and women gathered in the neat Unitarian chapel to listen to Mr. Skaptason. This chapel was built last winter by contribution of Unitarian friends chiefly in the vicinity of Boston and in England. The furniture and decoration have been secured through the exertions of Mrs. Peterson, largely from her personal friends. The chapel cost $1,350, the furniture and interior decoration about $500. A good cabinet organ has just been secured. The lots on which the building stands, which are worth $500, were bought by the congregation. The location and the building are entirely satisfactory.

The service was wholly in Icelandic, and was in the usual Lutheran form, reading of prayers and collects, singing of hymns by choir and congregation, and sermon. The latter was listened to with great interest, and, judging from the expressive looks and tokens of assent, gave much satisfaction. Two points in the service were peculiar. After the announcement of the number the organist played the tune *before* the hymn was read, then the reading followed. At the close of the sermon a brief collect was repeated, and the benediction was given, the congregation rising. Afterward offertory was received, the closing hymn was sung, a collect or the Lord's Prayer repeated, and then the minister shook hands with the man nearest him, and the congregation was dismissed. In the evening the Western superintendent of the A.U.A. preached a sermon in English to the accompaniment of Icelandic hymns sung to Norwegian music.

The Icelandic Mission has had some serious obstacles this year, but has made substantial advances. In Winnipeg the congregation was turned out of its hall in the early autumn, and did not get into its new chapel till New Year's. Shortly after Mr. Peterson's health began to fail, and since May he has been seriously invalided. Mrs. Peterson has striven valiantly to fill his place, and has conducted several services in English, to the satisfaction of an increasing congregation, one-half of which is Icelandic. There is substantial gain in the acquisition of a neat, substantial chapel which is their very own, and can be used for the varied purposes of the congregation. In the northern settlements the opposition of the orthodox Lutherans has been very bitter, and some political complications have disturbed the congregations, and caused one or more of the leading members to fall away and become antagonists. But sturdy Pastor Skaptason has held his own; while the publication of his little monthly, the *Dagsbrún*, is widely extending his influence. He reports congregations at Gimli, Willow Point, Arnes, Hnansa, and Big Island, numbering, all told, some two hundred and fifty members, and a considerable following not as yet organized at Geysir, Iceland River, and

Selkirk West. Into North Dakota the Lutherans have sent two additional priests, and are making strong efforts to reclaim the disaffected. But there is a very positive liberal feeling in the various Icelandic settlements in that State, although Messrs. Peterson and Skaptason are only able to visit them two or three times a year. If we had a young man to send there, it is the judgment of our friends that congregations could be gathered in four or five localities. The worst feature of the situation is lack of men. Mr. Peterson is neither young nor robust enough to encounter the possible exposures of missionary travel. Mr. Skaptason's present circuit necessitates many weary miles of travel on foot through the woods or by boat on the lake, while the publication of the *Dagsbrún*, the contents of which he must originate or translate, taxes his spare hours severely. The work is far too heavy for the workers, but there seems no one in sight to relieve them. The poverty of the people is another serious obstacle. They are starved out of Iceland, and come to this country with nothing. The land about Lake Winnipeg is poor, the climate inhospitable. Their chief resource is fishing. That they have built their homes, their school-houses, and three or four little churches speaks well for their patient industry. That they were only able to raise $250 last year for their loved pastor tells the tale of their poverty. That he sold his horse to support his family, and travels his long circuit on foot, is sufficient evidence of his earnestness and devotion.

Forty-eight hours were all too short to hear the story which, I fear, has occupied too much space in telling; and I came out of the clear coolness of that northern air back into the heat and dirt of Chicago with a deeper conviction that the Icelanders richly deserve our interest, and that the Manitoba Mission is worth all it costs.

T. B. Forbush.

Chicago.

DR. BARROWS ON THE COMING PARLIAMENT OF RELIGIONS.

Rev. Dr. J. H. Barrows, President of the World's Fair General Committee on Religious Congresses, recently preached in his own church in Chicago (the First Presbyterian) on the scope and purpose of the great Parliament of Religions, which is to open on September 4 and last to the 28th. The sermon, which was of much interest, was in part as follows:—

The "White City" is the loveliest of all the creations of man. In a few months it will be torn down, and those who miss the seeing of it and the study of its wondrous treasures will miss a golden opportunity that will never return to them. I believe that every pulpit in the land and every Christian journal should make itself felt as a powerful friend of this grandest of American achievements. And I believe that all the railroads should more generally and generously co-operate to make it possible for the farmer, the mechanic, the school-teacher, the servant, the operative, the minister, to come and profit by this exhibition of human art and industry.

But I see in the World's Fair a splendid opportunity for the Christian people of this country to illustrate and promote the triumphs of the Christian gospel. The two fundamental truths of Christianity are fatherhood of God and brotherhood of man. What wonderful strides have been made in the promotion of human brotherhood! The Declaration of Independence and the uprising on these western shores of a self-governed nation, where men were treated as equals before the law, lifted a great idea, the idea of human fraternity, before the world. And I am confident that the next few months in our local history will be memorable, for ages to come, as a time when sundered races and divergent religions were brought into closer fellowship. We know that world's fairs break down provincialism of thought: men are lifted out of the routine of parochial ideas and village narrowness, so as to gain larger horizons of vision. The "White City" is a dream city of beauty and splendor; but, like the cloud-capped towers and gorgeous palaces of Prospero's vision, they will soon be swept away.

What, then, is to abide? What is to remain with us as the chief, enduring blessing of the Columbian Fair? Not additional material prosperity, surely. This may be a curse. There is nothing great in man but mind, we are told; and, surely, there is nothing lasting except that which contrib-

utes to what is as enduring as the soul itself. The Exposition will promote intelligence and refinement; it will give glimpses of beauty to starved souls. It will promote the humanities; it will lift the average intelligence of the people; it will do much to promote international fellowship; it will stimulate a noble patriotism; it will make us feel prouder of our government, of our people, of our toilers, inventors, soldiers, mechanics, farmers. It will make what woman has done so conspicuous that hundreds of thousands of young women will be inspired with better ideals and filled with worthier ambitions.

The educational influences of the Fair are to be such that they will be felt half a century hence, and the educational influence will come largely from things said as well as the things seen. I am sure many of the congresses, these conventions which are to continue to the end of the Exposition, and the world-wide fraternities of scholars, historians, statesmen, reformers, physicians, teachers, divines, which will yet be held, are to give an enduring lustre and significance to the Columbian anniversary and to this golden year. By providing a series of world conventions the Exposition is meeting a large demand on the part of eager-minded, intelligent men and women. I judge from my own correspondence that the religious congresses of September and October, and they alone, will furnish attractions sufficient to draw many busy men to our city.

What are the objects of the World's Parliament of Religions? To furnish a great school of comparative religion, to bring the different faiths into contact and conference, to deepen the spirit of brotherhood, to bring out the distinctive truths of each religion, to show why men believe in God and in future life, to bridge the chasms of separation between Christians of different names and religious men of all names, to induce good men to work together to common ends and to promote the cause of international peace.

What are the forces back of the Parliament of Religions? They are the mightiest and most varied which have ever contributed to any great moral movement in the history of humanity. Scholars of India are back of it, of all faiths; princes of the Orient are back of it; the Chinese government, which has commissioned a Confucian representative, is back of it; the universities and priesthoods of Japan are behind it; the archbishops of the Catholic Church in this country have indorsed it; leaders of the Greek, Armenian, and Bulgarian churches are favoring it; fifty college presidents of America, scores of Jewish rabbis, a hundred missionaries from all lands, a host of bishops of the leading American churches, some of the most eminent men of Great Britain, France, Holland, Belgium, Germany, Austria, Spain, Italy, Syria, Canada, Australia, are behind it.

I believe that the congresses of September and October will be the best theological school which ministers and men can attend, and that it will furnish what no seminaries are able to do,—the opportunity of hearing the various faiths presented by their own disciples and teachers. I am not surprised that some good men at the beginning were doubtful of the propriety of inviting the representatives of various non-Christian faiths to sit down in conference with the believers of the gospel of Jesus Christ; but, having the co-operation of the most eminent Christian missionaries, having realized that those who are confronting the non-Christian religions in foreign fields are among our strongest friends, I have not been surprised that the adverse Christian sentiment has been greatly lessened. We who believe that Christianity is to supplant all other religions, not only because it contains all the truth that is in them, but because it contains much beside that centres in a redeeming God, ought to be the first to welcome the opportunity of brotherly conference with all those for whom Christ died. Dr. Scovel, of the University of Wooster, writes, "Fair opportunities there will doubtless be for statement of all that Christianity is and has done." That is enough.

> "Who questions if the sun be light,
> Perceiving that it lightens?"

Now, there is no good reason under heaven why those who could hold that Christianity is a kingdom of heaven begun on earth should not be glad to meet as brethren all those who need the consolation of such a faith. As any wise missionary in Bombay or Madras would be glad to gather beneath the shelter of his roof the scholarly and

sincere representatives of the Hindu religions, so Christian America invites to the shelter of her hospitable roof, at her grand festival of peace, the spiritual leaders of mankind for brotherly conference over the deepest problems of human existence. While the apostle Paul denounced an idol-worship, which was devil-worship, he fully recognized that all heathen religion was not of that malign quality. He instructed the Athenians that he and they adored the same God of whom all were the offspring,—they in ignorance of God's full nature, and he in the blessed knowledge which Christ had given him. Religion is the greatest fact in history, being at the foundation of Hindu literature, Greek philosophy, European art, American liberty.

The Parliament, which is to be perhaps the most important of the greatest of world's expositions, has been a blessing to those who have promoted it; for it has brought them into friendly and delightful relations with Catholic archbishops, Greek priests, Jewish rabbis, disciples of the gentle Buddha, the followers of the gravely wise Confucius, learners in the schools of Zoroaster and of the prophet of Islam. The Parliament will bring before your gaze and hearing a varied and stately procession of living scholars, reformers, missionaries, and moral heroes, delvers in the mines of the soul, seekers after truth, toilers for humanity. It is believed that those who take part in the opening day of welcome and fellowship will represent twelve millions of the dwellers of this planet. Surely, that will be a great moment in the annals of time.

For the first time in all the centuries the wonders of art and science and the wonders of faith and thought will be exhibited side by side. This I call the higher meaning, the supreme significance, of the World's Fair. The Western city which was deemed the home of the crudest materialism has placed a golden milestone in man's pathway toward a spiritual millennium. Striking the noble chord of universal brotherhood, the promoters of the world's first Parliament of Religions have evoked the music which will help to drown the miserable discords of the past.

And, if many years shall need to roll away before the ideas of the Parliament shall be actualized, let us not forget that all greatest things have, at first, been a dream, an inspiration, a hope. It is a great thing to fling an idea into the air, to throw an ideal, like a glance of light, into the future. It is an idea of a great peaceful empire, we are told, which has held China together through thirty centuries. It is an idea which Jesus flung upon the breezes of Palestine to become the joy of the ages, the idea of universal brotherhood beneath the mild supremacy of a heavenly King that is now in the minds of men, and will yet, in God's good time, be enthroned over all the high places of bigotry and alienation, of ignorance and oppression. It is the one thing given to you and me that is worth toiling for: it is that which will lend its lasting glory to this memorable year.

IS GOD UNLIKE MAN?

It is a fatal lesson of infidelity the age has taught that God is absolutely unlike man. The Infinite is beyond knowledge, beyond thought, beyond everything we can love, honor, admire, obey, or imitate. So teaches false philosophy; such is the verdict of the unbelieving. And hence religious men are afraid of what is called "anthropomorphism," as children are afraid of the hobgoblin. We declare it to be the motto of all genuine religion that God is profoundly like unto the spirit of man, and man is made in the image of God.

The best and holiest men are most like him, and himself most like what is purest, sweetest, and most beautiful in us. Of this fact Jesus Christ is the all-sufficient evidence, if other evidences of the same kind were wanting; and herein is his universal position in the economy of earthly religion assured. There is an unspeakable humanity in God which comes out to us in strange sympathy, as our deepest nature goes out to him yearning in prayer. His infinite fulness is not exhausted by his similarity unto man. He is human, and inconceivably more than human. We are in him, enfolded in his spiritual likeness; and neither time nor eternity can set a limit to our progress of becoming more and more like our Father! But even as we now are, with the darkness and misery of our imperfections on our head, we cannot mistake a wonderful glimpse of his nature in the expressions of our face.

Of course, God is not material: the properties of matter do not represent him, though, certainly, they suggest him. The expanse of sea and sky has the Divine in it; the magnitudes and smallnesses of creation have the gift of the Infinite in them; the colors and shades of light, brilliant, deep, or penetrating; the fragrances and exhilarations of the forest or mountain breeze; the returning seasons, and the harmonies of heavenly bodies,—all carry a thousand divine messages to thousand minds. We cannot always comprehend them, we cannot utter them; yet we cannot choose but hear them or accept them. But nothing so well expresses his essence as the crowning fact of personality in man. "Our wills are ours, we know not how; our wills are ours," to know his will and make us like himself. Touched by the light of this self-consciousness, intelligence discovers wisdom, love finds love, conscience discovers the omnipresence of moral law, personality finds personality,—we are startled by an awful likeness between ourselves and our God. Shut it out, smother it as we may, the mysterious person flits across our darkened consciousness,—across the surfaces of our veiled perception in unguarded moments. If we drown our faith, as the over-clever among us will sometimes do, imagination will usurp its place; and, instead of believing in the One True God, we will foolishly put our trust in strange deities of our own imagining. But trust we shall, anyhow, —trust, and adore, and pray; for, surely, we cannot unmake the divine in man. Man shall not only eschew atheism and know-nothingism, but he shall outgrow deism or the religion of abstractions. He shall forsake the idols of his intellect and imagination. He shall believe in none but the true God of Humanity, "our Father in heaven," who is infinitely human and living, as we are human and living. The greater, the purer, the more universal our type of humanity, the more of the essence of "the Very God" is in it.

"He that hath seen me hath seen the Father. Why sayest thou then, Show us the Father?" God possesses all our humanity without its limitations, all our holiness without its uncertainties, all our love without its selfishness, all our wisdom without its doubt and impatience. Oh, let us cast ourselves upon him entirely: we cannot imagine how much of himself he is able to impart into us, even in this life. Everything truly good in us is his,—nay, is himself. He is our very life. Everything evil in us is our own miserable making: it is vanity, it is death. He is nearest to us from the side of our goodness: we perceive that every day. He is remotest from us, and most unlike our nature, from the side of our wickedness, unreality, and hatred. When in devotions or acts of self-sacrifice, we are full of the light of his presence, and our minds are most at one with him: then we are most human, because then we are most divine. We are not afraid of anthropomorphism, we who address him as our Father and Mother, because we do not impute our weakness and limitations to him. We impute his righteousness, his blessed nature, to those among us who are most like him, and in a measure to every man who comes to the world. His chosen sons, the great and good in every land, represent him to our view. We dare not drag his awful divinity to the level of our poor, crawling, helpless humanity. He draws up our humanity to the sublime level of his own nature, and fills us with himself. Being of one mind with his spirit, being of one mind with his elect, trusting in the saving dispensations of his providence, we behold in our hearts our God marvellously human in his relations, yet infinitely beyond humanity in his eternal perfections. He is like man, yet strangely unlike. Neither our faith nor wisdom nor imagination can sound the depths of his heart. Everything that is noblest in us and best is in him, and infinitely more besides, which we shall know the more we are like him. He is eminently natural, yet he is mysteriously supernatural. No one can set a limit to the possibilities of his power. He penetrates us and covers us: the shadow of his being falls upon us like a protecting mantle. Let us trust him wholly, with every sorrow and every secret. Only, if we are pure-hearted and loving, the revelations of God's likeness and relationship to our deepest heart will every day fill us with adoring wonder and unspeakable peace.

P. C. Mozoomdar.

India.

If hearing the truth is our food, speaking it is our exercise.

AN IDEAL FAITH IS AN IDEAL LIFE.

"Sketch for me," said a friend, "the ideal faith, and let your words be few." "An ideal faith is an ideal life," I replied. "My words shall be few."

A youth not passed in servile fear of God or man, but developing naturally in the love of both God and man. A youth of healthy mental and physical activity. An education calculated to strengthen the best powers of mind and heart, and inspire the soul with lofty ideas of truth and duty. Religious instruction that reveals God, not as a bundle of conflicting attributes, neither as impersonal force, but as a living and loving Father and Friend. Science revealing, not concealing, the laws God has written in the kingdom of mind and matter. Thus educated, our boy stands on the threshold of life. The world confronts him, asking sternly the question, What can you do? He is manly. He is patient. Calmly choosing his work, he begins the culture of his powers in the actual battle of life. But he is something more than a workaday machine. Born of affection, reared in a home where love reigned, he seeks and finds the companionship his soul craves. He, too, rears a home. It is his castle, his fortress, his haven from the storms of life's hard struggle. At length he feels ambition's spell, and dares to win a crown from willing hands. He stands within the current of his time a man where men are found. His is a stainless record. Honesty marks his path. Frank, modest, generous, real, a right noble man. And so, honored by his fellows, loved by his own, cheered by the presence of children's children, he is hastening to his rest. But is this all? Is this ideal manhood? Do love and ambition and benevolent morality fill up the topmost measure of human privilege and duty? Not so. The teachings of youth have never been forgotten. Without cant, without hypocrisy, with no unreal boast of saintliness, this man has trusted in his God. A man of humble faith and earnest prayer. Sometimes faith was sorely tried, and prayer did seem as wasted breath. And sometimes, too, the Father drew very near his child, and filled the temple of his soul with light and peace. Years have confirmed the faith his mother taught him, and of late his only answer to infidelity's shallow speech has been, "I know Him whom I have believed." But now a useful life is drawing to its close. The last hour has come. Many times, as the spirit has awakened from death's weakening slumber, the old man has faintly said, as though the words filled all the horizon of his thought, "I know Him whom I have believed." But he has been these many hours silent. The end is very near. Will he speak again? We listen, for there's a subtile charm in these last words. We watch the faintest movement of those pale lips. Once more, thank God, the spirit conquers. The strength of youth is in that voice, the light of heaven in those eyes. "I am going, but I know Him whom I have believed."

All is over now. Dust and ashes are before us. The freed spirit is with God.

W. D. Simonds.

REV. BROOKE HERFORD, D.D.

We offer our readers this month the portrait of one well known to the Unitarians of two continents. It is nearly twenty years since Dr. Herford appeared in the United States. Being settled over the Church of the Messiah at Chicago, he at once took a leading part in the development of Unitarianism in the West. "Conservative without apology," he was soon recognized as a leader among those who believed that, as a form of Christianity, Unitarianism had a great part to play in the religious reconstruction of society.

About ten years ago he was called to Boston, where, at the Arlington Street Church, he was fourth in the line in which his predecessors were Channing, Gannett, and Ware. It was a difficult place to fill; but, by exercise of uncommon acquirements of kindness, courtesy, and common sense, together with a rare power of simplicity in statement and vigor of thought, he made for himself a large place in Boston. His sturdy presence, his genial optimism, and sympathy with the common hopes of the people made him a preacher whom the people liked to hear.

At Harvard University, where he became one of the "college preachers," he secured the confidence of teachers and students, and

was honored with the degree of Doctor of Divinity. His speech at the dinner of the alumni, acknowledging the honor, was a model of eloquent common sense. He challenged and condemned in the most unsparing terms the religious indifference of those who had honored him, and won their applause for doing it.

When called away to England, he left with the regret of good citizens of all denominations. It was believed that he was in the right place where he was, and that he could not be spared from Boston.

His success in the United States was due in part, at least, to his capacity for continuous exertion, his unflagging industry, his concentration of effort on the business he set out to do, and to the simplicity and directness of his appeal to the common heart. He was set to be a Unitarian minister. He accepted that commission as important enough to take all the manhood that was in him. Honoring his own calling, the people honored him. In Manchester, Chicago, Boston, and London, he has had as wide an acquaintance with human nature and the problems of society as ever falls to the lot of one man. May he long live to help all good things on both sides of the ocean!

RELIGIOUS ART IN THE WORLD'S FAIR.

I did a "sum" in addition the other day, while resting in the east gallery, and found that the entire number of works in the Art Building, as set down in the catalogue, is nine thousand one hundred and sixty-one. It will be seen, then, how impossible it is to do anything in the way of description except as we take it in sections or by topics; and, as I have been especially interested in the relation of modern art to the old religious themes, let us talk a bit about that.

Bear in mind that we have here a larger collection of modern paintings than we are likely to see again in a long time, if ever. Then, remembering the changes that science and criticism have wrought in belief, let us see how these have affected the world of art. That gospel of the Natural which we have learned to trust in things spiritual is, in its application to art, called Realism,—a term filled with vague alarms to the timid mind, which still retains a preference for a religion that will do all one's thinking, and an art that makes no demands on the intellect, that is agreeable and pleasing only. Such minds will insist that the mediævalist knew best how to treat the subjects of New Testament history, they will emphasize the word "classic," and protest against that irreverence to the old masters which they fancy is conveyed in every word of praise bestowed on later methods and more assured knowledge. They will tell us that actual knowledge has nothing to do with art, which is based on the emotional nature, and makes its appeal to feeling and sentiment alone. They know religion only through the types and symbols presented in the credulous faith of nearly two thousand years ago: they want a Mary and a Christ fashioned after the patterns of Dante and Fra Angelico, not after Munkacsy or Verestchagin. Neither of these innovators is here represented, but scattered through the galleries are productions of other artists working on the same general ideas, presenting the rationalist's thought on the painter's canvas. We shall find plenty of mediæval inanities, too; for the phrase is none too strong for the productions of that artist of to-day who persists in following the methods of that far-off time, which, taken in its own setting, has imperishable models of truth and beauty, but which can no more be transplanted to our own day than the effete religious customs and beliefs which it in the main represents.

To begin our quest, then, we find little of "modernity," as the new term is coming into use, in the Southern nations, still bound with Roman Catholic traditions,—Spain, Italy, and lands of lesser fame, like Mexico and Brazil. Here the Christs, Madonnas, Annunciations, and Resurrections are after the well-known types of Middle-Age theology, and whatever we find expressing the real life of to-day must be sought on secular grounds. France is realistic enough; but, as yet in her art, as in her literature, realism stands for a frank, merciless portrayal of the worst forms of social evil and distress, and the forces of human craft and ignorance producing them. It is the realism of the dissecting-room and the laboratory, of the Morgue and the Jardin Mabille. And until the wonderful mental agility, grace, and technical skill thus shown are wedded to a little Saxon sturdiness of temper and con-

science, we must look elsewhere for more helpful examples of this same school. True realism is inspired by a constructive purpose as deep and true as that found in any scheme it seeks to replace. The realism in art that dispenses with the halo around the head of Jesus has deprived us of nothing essential either to faith or artistic appreciation; but neither has it done much to shape new ideals unless it has found a means of expressing as noble and reverent an aim as the discarded symbol proclaimed. But it is a brave artist who will wholly discard the halo and the angels' wings. One must not let criticism of this kind go too far, however; for there are many creations here that hold us spell-bound with their own peculiar charm in spite of conventional accessories.

An Annunciation by Agache in the French section is from the new point of view, wholly unreal and almost fantastic, an attempt to depict the spiritual wholly divorced from the natural, with a result like one of Angelico's bloodless, boneless, creations; but who does not love Angelico? And so we admire without believing, forgive and pass on. In Germany is a Maria by Volz, very tender and beautiful, but far too youthful in the main figure, as such pictures always are, art not having yet learned how to depict innocence with experience. It is here also that a Holy Family is to be found, Fritz Raeper's of the Düsseldorf School, I believe, which, like another in the United States exhibit (the name of artist quite forgotten), presents what must have been a real scene often repeated in the Galilean household,—perplexed parents consulting in loving but real anxiety the living problem of a son who stands in the foreground in an attitude of contemplation beside forgotten tasks, not yet explained in the higher work and mission toward which all this youthful absorption is tending, the mother's face showing the larger patience and consideration,—a true touch. Russia shows us a Christ at the home of Martha and Mary, strictly Oriental in coloring and facial type, Mary siting at her Master's feet, Martha lingering unwillingly in the background. Another canvas, Bronnikov's "Christians awaiting Death," is strong and vigorous. Ashnazy's "Parents of Moses" deserves especial study for its perfect truth and naturalness, the scene being the parting between parents and child, before the babe is resigned to the safer keeping of the cradle of rushes. In Austria, whose collection is one of great interest and merit, is Julius Schmid's "Suffer Little Children," in which we are again disappointed in the old pietistic type of a Christ neither God nor human, a pale, ineffectual mingling of the traits of both. But compensation is found in two canvases of Rudolf Bacher, an Ave Maria and a Mater Dolorosa. The latter is particularly beautiful and moving. The mother of the dead Jesus sits in tearful anguish, the crown of thorns in her lap, unmistakable sign of the great woe that has come upon her. On one side is a gentle, sympathetic figure, John's probably, and on the other some woman friend, or perhaps Magdalen. Everything here is strong, true, and nobly human, with nothing of the artificial or supernatural to mar the effect. The Ave Maria shows the same hand in the drawing and coloring, and the same freedom from conventional restraints, barring a rather affected piece of angelhood.

As we approach our own kind in Great Britain and the United States, we find still more that interests and instructs. Hare's "Victory of Faith" in the former department is one of many scenes drawn from the era of Christian martyrdom, none of which have been more delicately rendered than this. It represents two girl captives, one of pure Circassian blood, the other of some darker-skinned race, sleeping peacefully side by side on the straw-carpeted floor of the dungeon that imprisons them until the morrow, with its hideous scenes in the arena. Riviere's Daniel is here, familiar through engravings, an admirable illustration of what the painter may do with only nature and common sense to guide. Here is no miraculously endowed hero saving himself from destruction through the aid of heavenlent powers, rather a man of iron nerve and will. We see only his back; but what resolution and integrity are imprinted on the upright figure, employing all its powers to quell the brute desires and passions of the snarling beasts crouching before him! No matter though his hands are bound behind him, and in all material ways he seems helpless, we know where the conquering force lies; and we learn, too, in a new way the lesson of religious trust and reverence. Mrs.

Adrian Stokes gives a somewhat fresher conception of the annunciation episode by placing the angel, portrayed in rather dim, shadowy fashion, behind Mary, as if the thought of her great destiny were slowly dawning upon her. No picture in the Scriptural line has attracted more attention than Arthur Hacker's "Christ and the Magdalen." The scene is in the carpenter's shop, and the shavings upon the floor and other signs show that a real worker has been toiling here. The figure is tall, with a hint of the cadaverous, the face worn and old-looking, with none of that artificial radiance we are so accustomed to see. The guilty woman seeking his protection seems to have suddenly entered the place and flung herself at his feet. He has turned, and, bending above with brotherly and compassionate look, places his hand on her head, the entire attitude expressing love and the wish to understand. As I have said, there is not a touch of the supernatural in this picture,—an omission which displeases and repels the majority of those who study it, puzzles others, and can please but the few.

Realism has gone farther still, though, in the work of a Norwegian artist, Christian Skredsvig's "Son of Man"; for here not only the orthodox thought has been ignored and set aside, but all those accessories in scene and costume which correct chronology requires, but which genius dares sometimes neglect. The setting of the picture is Norwegian, the scene a stretch of upland farming country with peasant cottages and outlying barns, such as the traveller of to-day may easily see. The figures represent living people of our own times. In a crowd in the middle foreground is a young man in the prosaic coat and trousers of ordinary masculine attire. His head is uncovered, revealing a face of great sweetness, but not in the least striking, in no way marked from the faces of those surrounding him except by its prevailing look of kindness. An old peasant woman is spreading a piece of carpet on the wayside, in reference to a passage from Luke used as an inscription, and a man is wheeling his sick wife forward for the healing glance and touch. Mothers with their children cluster about him; and in the crowd of simple-minded folk is one of different pattern, the village pastor perhaps, yet his face, too, wears a look of trust and love. The artist has dared much. He has reduced the God-man to the good man. This is the good neighbor and citizen, the friend of all. So well has all trace of the miraculous been left out that one is inclined to feel at first that the artist has done more than he intended, and failed to give us any sign of power. But perhaps that was just what he meant to leave out,—the sign,—all signs, that is, except that of the human affection and dependence his character evokes from those who know him. Our artist has not succeeded so well that we rest content with his performance. On the contrary, it vexes and bewilders us in indescribable ways, at the same time that it delights and uplifts; but that he is working in the right direction there can be no doubt.

A few words before closing on the contribution which our own country has made to this particular exhibit. There are three compositions by F. V. Du Mond which command attention for a combination of modern and old-time traits. A Holy Family shows us Mary, Joseph, and the youthful Jesus at their frugal meal, the son speaking the word of grace. There are numerous accessories that a painter of a century ago would have been careful not to omit, and there is an affected pietism in the attitudes of all three, at the same time that an air of lovable sweetness surrounds the whole. "Christ and the Fisherman" is a weird treatment of a familiar theme, the principal figure seeming like an apparition to the spectator as well as to the frightened men bidden to follow him. The third, "Monastic Life," is a quiet conventual scene, showing the same general treatment in coloring and motive. There are two Du Monds, the second, who resides in Paris, contributing a single canvas, a strong, vivid representation of Hagar and her son, called "A Legend of the Desert." Carl Marr's "Flagellants" draws a continual crowd of interested and curious spectators. It is an admirable piece of historical painting, which presents with living force and reality one of the most painful and exciting episodes in religious history. An Annunciation by Charles Sprague Pearce is pleasing, but in rather strange contrast to works like "The Village Funeral" and "The Shepherdess," which seem more typical of his true bent and genius. According to the larger interpretation of

the phrase Religious Art, which I have employed, I ought not to leave unmentioned Melchers's "Sermon and Communion," but space has compelled me to treat it more narrowly, confining myself to Biblical themes; and even these have received far too inadequate treatment. Perhaps enough has been gathered, however, to show how the element of a constructive rationalism is at work here as in the world of thought, how Art best helps the cause of religion with which she has ever been so closely allied by telling the plain and simple truth, and how nothing is to be destroyed by the application of more natural and heroic methods to this department of human activity, except the non-essentials of useless dogma and superstition; while the reverence which remains will be for those spiritual verities inhering in the universal experience of men, and thus soundly established for all time.

CELIA P. WOOLLEY.

Chicago, August 15.

A ROUNDED LIFE.

The world is rich with many varied tints
Of autumn woods and harvest fields, aglow
With warm September sunshine: row on row
The serried corn 'mid its dark shadows glints,
And in the wine-filled globes are purpling hints
Of ripeness, which the year's full growth doth show.
Thy rich, full autumn time was come, and so
On thy life's stubble-fields there were the prints
Of the first frosts; but all the generous grain
Was safe in time's great granaries, and to thee
The autumn seemed a time of wealth and cheer,—
Purple and gold the waysides of life's plain,
Royal magnificence on wood and lea,
And of the coming winter not a fear.

HATTIE TYNG GRISWOLD.

RESOLUTIONS OF THE TACOMA CHURCH.

We are in receipt of a note from the pastor of the First Free Church of Tacoma, Wash., requesting the publication in the *Unitarian* of the following preamble and resolutions adopted by that church :—

Whereas the First Unitarian Society of Tacoma, Wash., did on the twenty-seventh day of November, 1892, decide to call itself the First Free Church of Tacoma, thereby indicating its departure from Christian denominationalism to an unsectarian position, with *unconditional* freedom of thought for a basis,—

Resolved, That we regard this action as forbidding our identification with any distinctively Christian churches, and hence necessitating the withdrawal of our allegiance to the Unitarian denomination, committed as it is by its name and constitution to a Christian denominational position.

Resolved, That the Secretary of the American Unitarian Association be requested to omit the name of this society and its minister from the regular list of Unitarian churches and ministers in all future issues of the denominational Year Book.

Resolved, That, inasmuch as we recognize with gratitude our indebtedness to Unitarianism, and that inasmuch as it stands pledged *in part* to the cause of freedom in religion, the Secretary of the American Unitarian Association be requested to publish in the Year Book a list of Independent churches *in a separate category*, and that the name of the First Free Church of Tacoma and of its minister be recorded therein.

WALTER J. THOMPSON (*Chairman*),
VIRGINIA W. MASON,
SAMUEL COLLYER,
R. J. DAVIS,
R. T. REID,
MRS. F. A. MCKAY,
S. D. ARMSTRONG,
J. L. DE VOIN,
EMMET N. PARKER,
ALFRED W. MARTIN (*Minister*),

Trustees First Free Church of Tacoma, Wash.

With reference to the above we would say: The name "Free Church" seems to us an excellent one; and, if any society likes it better than the name "Unitarian," of course it is its privilege to adopt it. In fact, our Unitarian fellowship contains churches of a very large number of names, as Independent, Free Christian, Free Congregational, Independent Congregational, Unity, Church of Our Father, People's, All Souls', First Parish, First Congregational, Liberal Society, First Religious Society, Church of Good Will to Men, People's Independent, etc. We should suppose that the name "First Free Church of Tacoma" would feel at home in such a list.

We wish to protest against the implication contained in the above resolutions, that our churches are not all absolutely free and absolutely independent. Such freedom and independency is a first principle with all

Unitarian societies. We cannot express our thought concerning the resolutions better than by quoting the following editorial paragraphs from the *Christian Register* of August 3 :—

The American Unitarian Association publishes in its Year Book a list of Unitarian Congregational churches. The word "Unitarian" as applied to these churches signifies that they are in fellowship and co-operation with conferences and other general organizations which bear that name. The word "Congregational" signifies that each of these churches is entirely self-governed, —that it is not subject to any denominational control whatever, but remains perfectly free to define its doctrines and regulate its worship in its own way. Of course, no one can be free in the sense of being above criticism. A church which in any fashion renders itself obnoxious to its sister churches is very certain to be told of that fact, and nothing short of an ecclesiastical despotism of the most pronounced kind can insure it against that experience; but every Unitarian church is as completely independent of denominational regulation or control as it can possibly be made. The larger organizations with which it is connected have no disposition to meddle with its customs or beliefs, and no power to make such meddling effective if they were disposed to it.

The facts of the case being as above stated, it is a somewhat refreshing proposition that the Association shall publish two lists, one of Unitarian churches and one of Free churches. The plain implication of such a distinction would be that all churches included in the first list were not free, but were still subjected to some kind of slavery. Do the authors of this proposal seriously suppose that the great majority of churches with which their own has been associated since its establishment a few years since will stultify themselves by consenting to such a distinction? Many of these churches have fought the battle of freedom when it really cost something. If they are now enslaved, they do not know it; and, if any other church has a larger amount of freedom than they possess, they have yet to learn in what it consists. On the whole, the motion to divide into "bond and free" does not seem one that is likely to pass.

We cannot hold too closely the truth that all the virtue there is in quantity comes of quality. Quality is the test, and whatever thing is quality full is in honor and hath glory.

ONE UPWARD LOOK EACH DAY.

Sunday.

Faith.

The tree-top, high above the barren field,
  Rising beyond the night's gray folds of mist,
Rests stirless where the upper air is sealed
  To perfect silence, by the faint moon kissed.
But the low branches, drooping to the ground,
  Sway to and fro, as sways funereal plume,

While from their restless depths low whispers sound,—
  "We fear, we fear, the darkness and the gloom;
Dim forms beneath us pass and reappear,
  And mournful tongues are menacing us here."

Then from the topmost bough falls calm reply:
  "Hush, hush! I see the coming of the morn;
Swiftly the silent Night is passing by,
  And in her bosom rosy Dawn is borne.
'Tis but your own dim shadows that ye see,
  'Tis but your own low moans that trouble ye"

So life stands, with a twilight world around;
  Faith turned serenely to the steadfast sky,
Still answering the heart that sweeps the ground,
  Sobbing in fear, and tossing restlessly:
"Hush, hush! The dawn breaks o'er the eastern sea,
  'Tis but thine own dim shadow troubling thee."

—*Edward Rowland Sill.*

Monday.

Worth While.

I pray thee, Lord, that when it comes to me
To say if I will follow Truth and thee,
Or choose instead to win, as better worth
My pains, some cloying recompense of earth,—

Grant me, great Father, from a hard-fought field,
Forespent and bruised, upon a battered shield,
Home to obscure endurance to be borne
Rather than live my own mean gains to scorn.

Far better fall with face turned toward the goal,
At one with wisdom and my own worn soul,
Than ever come to see myself prevail,
When to succeed at last is but to fail.

Mean ends to win and therewith be content,—
Save me from that! Direct thou the event
As suits thy will: where'er the prizes go,
Grant me the struggle, that my soul may grow.

—*Edward S. Martin.*

TUESDAY.

My Foe.

Not from my foes without, but those within
I pray to be protected hour by hour.
For that aggressive self, that leads to sin
And lures to pleasure with seductive power,
Stands ever by the portal of desire,
And mocks my spirit when it would aspire.

From that most subtle foe, disguised as friend,
I need be ever on my guard; and when
I cease for one brief moment to defend
The castle of my soul, he seeks me then
In some unlooked for way, with mien so fair
And voice so sweet, the while he sets his snare.

With honeyed words and sophistries and lies,
He argues on the pleasure of the sense.
He pictures Duty in a hideous guise,
And laughs at Labor's paltry recompense.
"Let dullards toil," he cries: "*thine* is the right
To gather all life's blossoms of delight!"

Again, in mask of teacher he appears,
And cries: "Why seek to lift another's load?
Each soul that journeys down the vale of tears
Must carry his own burden o'er the road:
Accept thine own, but let all others go."
Despite his mask, I know him as my foe.

My base foe, self, which, envious of the goal
It cannot reach, since formed of dying clay,
Would hinder and oppose my striving soul
That longs and labors for the better way.
And with this foe my spirit must contend
By prayer and vigil, even to the end.

—*Ella Wheeler Wilcox.*

WEDNESDAY.

Abide with Me.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So, when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.
Abide in me! There have been moments blest,
When I have heard Thy voice and felt Thy power:
Then evil lost its grasp; and passion, hushed,
Owned the divine enchantment of the hour.
These were but seasons, beautiful and rare:
Abide in me, and they shall ever be!
Fulfil at once Thy precept and my prayer:
Come, and abide in me, and I in Thee!

—*Harriet Beecher Stowe.*

THURSDAY.

Be Thyself.

Be thyself! A nobler gospel
Never in the past has been.
Be thyself: 'tis holy scripture,
Though no Bible-lids between.

Dare to shape in thought the language
That is lying in thy brain;
Dare to launch it, banners flying,
On the bosom of the main.

Then though coward world may scorn thee,
Friendship fail, and fortune frown,
Earth itself grow dark around thee,
Foes on thee in rage look down,

Heed not: there's a world more potent
Carried in thy manly heart.
Be thyself and do thy duty,—
Thou could'st ask no holier part.

—*Wm. Denton.*

FRIDAY.

A Benediction.

How can I cease to pray for thee? Somewhere
In God's great universe thou art to-day.
Can he not reach thee with his tender care?
Can he not hear me when for thee I pray?

What matters it to him who holds within
The hollow of his hand all worlds, all space,
That thou art done with earthly pain and sin?
Somewhere within his ken thou hast a place.

Somewhere thou livest and hast need of him;
Somewhere thy soul sees higher heights to climb;
And somewhere still there may be valleys dim
That thou must pass to reach the hills sublime.

Then all the more because thou canst not hear
Poor human words of blessing, will I pray:
O true, brave heart! God bless thee, wheresoe'er
In his great universe thou art to-day!

—*Julia C. R. Dorr.*

SATURDAY.

'Twould make a Better World.

If men cared less for wealth and fame,
And less for battlefields and glory;
If writ in human hearts a name
Seemed better than in song or story;
If men instead of nursing pride
Would learn to hate it and abhor it;
If more relied
On love to guide,—
The world would be the better for it.

If men dealt less in stocks and lands,
And more in bonds and deeds fraternal;
If love's work had more willing hands
To link this world with the supernal;
If men stored up love's oil and wine
And on bruised human hearts would pour it;
If "yours" and "mine"
Would once combine,—
The world would be the better for it.

If men were wise in little things,—
Affecting less in all their dealings;
If hearts had fewer rusted strings
To isolate their kindred feelings;
If men, when wrong beats down the right,
Would strike together to restore it;
If right made might
In every fight,
The world would be the better for it.

—*N. H. Cobb.*

EDITORIAL NOTES.

We devote considerable space in this number of the *Unitarian* to the great Parliament of Religions which is to be held this month in Chicago, printing again and in its completed form the programme of our own Unitarian Congress. A glance over this programme will show how rich our week is to be. Probably we shall not have as many Unitarian speakers from abroad as at one time was hoped, though several are coming, and a number of valuable papers are promised from men who cannot come. But the number of our representative men in this country who are to speak is perhaps larger than at any gathering we have ever held. The subjects that are to be treated, too, are of the greatest possible interest. The programme is perhaps open to criticism in being too extended; and we feel sure it ought to be criticised for being so much a man affair, providing for only so very meagre a representation of Unitarian women. Nevertheless, after we have allowed for these and any other possible imperfections, we still must confess that the Congress promises to be the most interesting and important meeting in our history. Unitarians from no section of the country can afford to miss it. Let no one think of it as a local gathering. Our National Conference gives up its Saratoga meeting, that all our forces may be concentrated here. This Congress is national. It is international. Though the Congress extends through a week, yet it occupies only a part of each day; and attendants will find it perfectly practicable to spend one half of each day in the Congress, and the other half at the World's Fair. There ought therefore to be a large attendance of Unitarians from all parts of the country. To miss the Congress and the general Parliament of Religions of which it forms a part will be to miss an event of a lifetime.

What is to be done to prevent this great and widening chasm which runs through our modern Christianity, separating the rich from the poor? Some answer, Let the rich show their interest in the poor by building for them mission chapels. In Manchester, England, the experiment is being tried of "Labor Churches" for working men. But these expedients do not solve the difficulty: they only make *two* Christianities, one for the poor and another for the rich. They only emphasize the separation, deepen it, and make it permanent. What is wanted is for the rich and the poor to draw nearer together, not drift farther apart. As for ourselves, we nowhere see so much light on this great problem as in the spirit and

methods of such institutions as the Hull House, Chicago, an account of which we give on another page. There are a considerable number of similar institutions in operation: the Andover House, Boston, is one; Stanton Coit's Neighborhood Guild in New York is another; the People's Palace and Mrs. Humphry Ward's University Hall Settlement, London, are others. These institutions ("social settlements" they are coming generally to be called) often do not take a religious name or even profess to do a religious work at all, but all the same their work is Christian in the very best sense of the word; for it brings all classes together into relations of sympathy and brotherhood. The spirit of these settlements is precisely what that of the Christian Church everywhere ought to be, inasmuch as it is a spirit which knows no rich and no poor, no high and no low. The settlements are simply brotherhoods of love and service. Let there be more such settlements, for it is plain that there are openings for such work as they are doing in hundreds of places; and, above all, let the Christian Church learn from them a lesson which it profoundly needs to learn, and perhaps can nowhere else learn so well.

A speaker at a recent labor gathering in Chicago made the statement that not a single labor paper in America is edited by a member of a Christian church. This is startling. How much does it signify as to the separation that exists between Christianity and the wage-earning class? Why is this separation? Was not Jesus a laboring man? Was not his gospel above all else a gospel for the poor? Alas! how far has Christianity wandered from the spirit of its Founder! No wonder that earnest ministers, even of orthodox churches, are beginning to ask the question seriously, "Is Christianity Christian?" One sermon which we have recently read from a somewhat well-known and highly honored evangelical preacher answers the question with a strong No, saying, "If the religion which Jesus Christ taught and lived was Christianity, then the religion (if it can be called by that name) of our current creeds and of our rich men's churches is not Christianity at all, but a monstrous travesty on Christianity." A paper lies before us as we write, containing a report of a lecture just delivered at Chautauqua by Rev. Dr. C. R. Henderson of Chicago, in which the speaker (a Baptist) is bold enough to say, "I believe it is literally true that if Jesus Christ should come into the world again, wearing the garb of a carpenter, he would not be admitted to some of the modern churches in which his name is emblazoned in letters of gold."

There is such a thing as fitness of time and place. For example, a religious motto good under one set of circumstances may be inappropriate under another. These reflections are caused by the somewhat amusing experience of the Unitarian society recently organized in San Francisco. Says the *Pacific Unitarian:* "When Edward Everett Hale was in San Francisco last year, in the course of his address at the new Unitarian church at the Mission (then without a place of worship of its own), he bestowed upon it a motto for its religious activity, 'Go ye, and cast out devils.' This maxim was at once eagerly adopted by the congregation, and appeared at the head of its announcements, etc. But when, somewhat later, the young society dispossessed the Woodbridge Presbyterians by purchasing their house of worship and moving in, either its relevancy was a little too apparent, or else courtesy dictated the choice of the more inclusive motto which is emblazoned on its walls, 'As many as are led by the spirit of God, they are the sons of God.'"

The whole plan of holding Congresses in connection with the World's Fair was an experiment, and its practicability was seriously doubted by many; but it has proved a success. All the Congresses have been reasonably well attended, and at some the attendance has been large. At the Woman's Congress it was a surprise to everybody. The probability is that the religious Congresses will far outdo any that have gone before them. Practically, the whole month of September will be given to religion. The plan is to give each denomination one day (to be called its "Presentation Day") in the Art Institute Building, and as many days more as it desires in some other building central in the city, provided for it. The Unitarian Presentation Day, as will be seen,

is Saturday, September 16, our Congress extending from this date on to the 23d, with its principal sessions in Sinai Temple, corner of Indiana Avenue and Twenty-first Street.

The General Committee having the religious congresses in charge has sent out a circular, requesting the religious teachers of the world on some day in September to call public attention to this effort to help mankind "to realize their religious fraternity." It also requests that all Christians and all others "who believe in a divine order in the governance of the world, and who work and wait for the kingdom of God on the earth," shall during the month, "at some especial time and places of public worship, make devout supplication that this historic meeting of the children of one heavenly Father may be blessed to the glory of his name, to the advancement of spiritual enlightenment, to the promotion of peace and good will among the nations and races, and to the deepening and widening of the sense of universal human brotherhood."

Word comes that Mr. St. George Mivart's famous essay on "Happiness in Hell" has been placed by the Catholic Church on the *Index Expurgatorius.* This fact is interesting as doing something to show how much truth there is in the claim put forth by some that the Catholic Church is of late permitting much increased liberty of thought and speech within her ranks. Mr. Mivart is a great scientist. He may indeed write freely upon scientific questions if he will be sure to stop there; but, when he presumes to approach the domain of religion, then he must ask his Church what he may graciously be permitted to think and say. And, because he has dared to do a little independent religious thinking and speaking, he is not, it is true, burned as a heretic, but he is banned as one.

Word also comes that the charge of heresy is being raised against Prof. Henry Drummond because of views expressed favorable to the doctrine of evolution in his American lectures. Commenting on the case, the London *Inquirer* pertinently asks the question, "Must *all* virile minds be heretics, then?"

Departments.

SUNDAY-SCHOOL.

A word or two may be in place with regard to the leaflets now being issued by the Unitarian Sunday School Society. The series prepared by Rev. W. W. Fenn is somewhat notable in this respect,—that the lessons will represent the best results of modern scholarship. The Book of Acts has not been treated in any manual form as yet for our Unitarian Sunday-schools. Mr. Fenn's plan embodies both the verse commentary and a general study of passages. The peculiar fitness of the author for this work is recognized by all, and for classes of the age from thirteen upwards these lessons will be found very helpful. The topics thus far treated are "The Ascension of Jesus," "The Election of Matthias," "The Day of Pentecost," and "At the Gate Beautiful." The treatment will be very frank and full. The denomination is fortunate to possess such a channel of information and education concerning this important part of the New Testament.

There has been a constant demand for lessons based on the Bible. It is claimed that the children are growing up without an adequate knowledge of the Scriptures, Old and New. The present plan, a three years' course, which begins with the Old Testament and will end with the teachings of Jesus, is intended to meet this need, and to do it in a way thorough in scholarship and yet popular in form. This is not an easy task, but it can be accomplished; and the committee having the work in charge are determined to hold this goal in view.

There are always two parties in our Sunday-schools,—one very strenuous that there should be a very few choice "special" services, and the other demands something new on the recurrence of each festival day. As we have stated before, the only course open to the Sunday School Society just at present is to comply with the wishes of the second party and publish new services. The society does not promise always to do this, because it seems unwise to accumulate too large a mass of material. But a new service has been issued for this autumn called "Harvest Festival"; and it is calculated to prove very popular with our Sunday-schools. The music and the words have been furnished specially for this service. The music is by Arthur F. Burnett, Hattie M. Vose, Sara J. Lincoln, and A. M. Raymond; the words, by Kate L. Brown and Rev. Edward A. Horton. This service sells at the usual price of five cents a single copy, $4 per hundred copies.

The announcements of the Sunday School Society for this autumn are very numerous. There never was at any time so many helps

put forth for the aid of our Sunday-school workers; and careful attention is asked to these manuals, for they are all intended to be useful according to the best of modern methods and teaching. The old question and answer style has been discarded; and, while it is not easy always for every school to adapt itself to the new mode of teaching, yet it is by far superior to the old, and these publications will be found exceedingly helpful in accomplishing what is now the chief demand,—namely, the quickening of the young mind to think for itself and the instilling of central ideas.

Now that the Sunday-schools awake from their vacation sleep and gird themselves for new work, let me remind the faithful toilers that they must not fall away into a numbness of zeal created by the fact that they have been in the work a long time. Let us expect fresh sources of interest: we ought to forget the hindrances and anticipate most strongly that there will be new reasons for pleasure and profit in the coming year.

Thaw out indifference one with another by a prompt zeal which will go far to overcome obstacles. Do not make the first teachers' meeting a scene of discouraging talk or magnify the inevitable difficulties, but dwell with warmth on new possibilities and turn the mental energy into fresh devices and hopeful hints. Above all, do not thresh the old straw; but take for granted certain facts, some of which are pleasant and some are unpleasant, and then press boldly forward to some practical conclusions.

It is quite in place for me to remind the Sunday-schools that their support of the Unitarian Sunday School Society by contributions is a most welcome and necessary part of our mutual labors. I hope no school will shrink from sending a donation because, from any reason, it is necessarily small. The entire board of this organization appreciate fully the situation as it is to-day financially, and do not wish to press their appeal too urgently. But there is surely sufficient means in every church and school out of which a recognition and support of the Sunday School Society's work can be made. A great deal is signified by the very fact of sending the sum, though small. Such a school, so sending, then has the right to elect delegate members to the annual meeting, and is placed on record as in sympathy. A danger exists in Sunday-school work which also confronts church plans. We all of us want more life; but, in striving to awaken eagerness, we must not err by adopting a course which finally palls on the appetite. In other words, we have in all denominations "rally days," "review days," "revival days," and many more of a similar kind. There are also methods employed to interest with special speeches, blackboard exercises, stereopticon affairs, picnics, and kindred efforts to stimulate. There can be no question but that schools often fall into a dull and dreary routine. Fortunate are they who have some minister or superintendent capable of breaking up this fettered existence by new ideas and happy contrivances! But the word "beware" stands to warn lest the race for new things become so rapid that at last everything tumbles down headlong into dust and failure. There ought to be a hearty pulse of interest in schools maintained by legitimate means, springing out of an earnest love on the part of the workers for the children, and an admirable system of education. May the Sunday-school food in all its aspects be tempting, nutritious, and fairly well spiced, but not overloaded with condiments and bonbon appeals!

EDWARD A. HORTON.

GUILDS.

It is suggested to the guilds in making out a programme for the year that a date be assigned for an anniversary meeting. This may be the date nearest to the time of organization or one arbitrarily chosen for an occasion of review and looking forward. If the meetings are regularly held in the vestry, this one might well take place in the church. In many places it has been found helpful to make use of such an anniversary. Reports may be given, a speaker from out of town may be present, and, what is very practical, those who have become indifferent, with many outsiders, may be present.

It has been found helpful to insert among specially religious topics in the lists of subjects names of leaders in the Christian Church and great reformers. While it is well always to bear in mind that our meetings should be religious, such general purpose may be fulfilled in part by incorporating topics of biography and social science; and we suggest also that there be occasionally a text upon which a short sermon may be based.

The Committee of Arrangements of the Concord, Mass., guild has adopted a new method of starting the work of the year, which it may be well to summarize as a suggestion to other societies thus early in the season. A list is made containing over twice as many topics as may be needed for the season. A circular letter accompanies the list as it is sent to each member; and each one is requested to name first, second, and third choice. If there should be no choice of those named, a new selection is asked for. Then, when the meeting for final arrangements occurs, it is quite well known who the leaders and what the topics will be. Of course, a printed list is to be used, covering the whole season.

B. R. BULKELEY.

UNITY CLUBS.

Another season of club work will soon open. It should be carefully prepared for, a definite aim had in view, and methods to be followed chosen with judgment and skill. Very much depends on the purpose with which the club begins its work, and not less on the spirit in which it is carried through. If the leaders have little faith in the club idea, and enter upon the work merely in deference to the wishes of others, the success is likely to be small, and total failure is quite probable.

Why should a Unity Club exist as an adjunct of a church? What purpose can it serve in connection with parish work? It exists because we have come to the conviction that all truth is sacred, and that we may study God's word and will in the world that is around us. God is in nature, history, art, science, and political economy. To find him there, and to find the relations of his truths therein presented to morality and religion, is the legitimate object of the Unity Club.

Unless the club is conducted on the high plane of such a conviction, it will serve but a poor purpose at the best. It is the largeness of aim and the earnestness of purpose which redeem it from the charge of gratifying mere curiosity or pandering to a mere love of amusements. When it finds its true mission, it becomes one of the most important and helpful adjuncts to a modern church.

In entering upon the work of the year, the question of programme should be most carefully considered. The subject to be considered is of vital importance. A large, rich, fruitful subject is the best,—one that touches the larger issues of life, and that is capable of bringing inspiration to heart and mind. It is not wise to stoop to commonplace topics because the leaders fear the capacity of the members. Enthusiasm and courage will come with the opening of a large field of thought.

Nothing is lost of time and labor by a careful planning of the programme beforehand. Before the opening evening the year's work should be planned, even to its details. Not only should the general subject be selected, but the sub-topics for each evening should be chosen. Then the essayist for each sub-topic should be appointed. When this is done, the whole programme should be printed and distributed before the first meeting. We regard this as of importance: it insures definiteness to the programme, it pledges the participants to their best work, it assures the members that they are to be instructed and helped at each meeting.

Those who have had no experience may feel that these details are not necessary. It seems to require a great amount of work to prepare a programme beforehand. Yet all experience proves that it is easier to plan at first than afterwards, and that a club cannot prosper on the method of taking what may come to hand from meeting to meeting. At first success may be secured in this way; but in a season or two collapse follows, members fall off, and the club is dead. It is the greatest advantage to a club to have its members convinced by experience that no meeting of the whole year's programme will be a failure. That result can be assured only by the most careful previous planning and preparation.

The leader is also a considerable factor in the success of a club. He need not be a genius; but he must be a worker, capable of winning others and conciliating their differences. He should look after every part of the programme, see that each participant is ready for his part, and that there are no delays or unnecessary defects. All this requires patience, energy, and much time. It is the price to be paid, however, for genuine and permanent success.

The members should not allow the leader to carry the club on his shoulders alone. They ought to be more than listeners, and ready for more than to be entertained or instructed. Especially is it important that they should support the leader by cheerfully accepting whatever parts he assigns them. When a part is assigned a member, nothing but the most serious causes should stand in the way of its faithful performance. If from any cause a member is not able to present his essay as promised, he should notify the leader at the earliest possible moment. A conscientious regard to these details on the part of the members is essential in order to avoid friction and failure.

It may appear that we have given too much emphasis to the elaboration of the programme. Much experience has led to the conviction of the importance of this feature of club management Yet we believe most heartily in spontaneity; that is, in the conversational element in the club. It gives spice, variety, and enthusiasm. It should be provided for in every programme. Yet to make a place for it, and then to have a dull time of silence or a dispute between two or three pugnacious members, is to invite failure. Conversation must be free, ready, brief, on the part of each person, and flow onward without delay or check. Debates, arguments, and disputes should be cut off without mercy the moment they appear. Good temper, willingness to communicate knowledge, and a conscientious regard to the rights of others should govern in every club conversation. Above all, keep to the subject. The leader should be free to check, at the very outset, the least wandering into other fields.

We wish also to suggest that a club which is to go on steadily from year to year must have some higher purpose than entertainment. We do not mean that it is to be dull

and heavy. It cannot be too bright, wide-awake, and entertaining; but amusement as the sole aim, or the leading aim, means death in a short period, or other results than those a church ought to approve.

If the members feel that the club is giving them something of permanent value, they will be really devoted to it. When they become interested in live and growing subjects through its aid, it secures their cordial support. The methods may be the brightest and most entertaining possible; but the purpose should be serious, and the results those which deepen and expand life. It is easy to neglect this suggestion in order to secure speedy success, but we are convinced that it is vital to any real and permanent club prosperity. It were better for a club to begin its work with ten members on the right basis than with a hundred without a definite purpose. The ten will increase as the work proves itself of value, but the hundred will soon melt away when the object is merely that of passing an idle hour.

Out of the club work should come spiritual results. It should expand the horizon of life; and it should give new and inspiring subjects of interest to the members, as seed-germs for their moral and intellectual growth. A fresh interest in life itself, and in all its great questions, may naturally flow from the work of the club into the lives of many of its members. They may go about their work as new creatures, because they have something to think about besides the dull routine of daily toil. The club may open to them a new earth and a new heavens. GEORGE W. COOKE.

TEMPERANCE NOTES.

The *Outlook* reports the new South Carolina liquor experiment as working well, despite the obstacle thrown in its way by one of the district United States judges. It seems that the leading prohibitionists of the State are satisfied that the new system is at least an advance over the saloon run by private greed. Their present contention is said to be against letting the State make a profit from the business. Would they then favor the sale of liquor so cheap that men would be tempted in a new direction?

The Swedish system is said to be working under an adapted form at Union Springs, N.Y. The law of the State leaves the power of granting licenses to saloons with town excise boards. At Union Springs the board act with a committee of citizens, including the Episcopal minister and the Roman Catholic priest. No one can have a license who will not agree to the rules of this Temperance Vigilance Committee. The rules appear to involve the handing over of profits to the municipality. There is no good reason to be seen why all licensing boards, as the selectmen of towns and the aldermen of cities, should not likewise grant licenses in concurrence with similar committees who should represent the intelligence and the conscience of their communities, and at the same time by their disinterestedness command general respect. The only reasons why we do not try such promising experiments and work out very valuable results is, first, that the friends of temperance have not yet learned to work together; and, secondly, that we are only on the threshold of true popular government. The government of towns and cities is mostly by rings and cliques and caucuses. The licensing boards, therefore, are easily at the control of the liquor interests instead of acting directly in behalf of the people. The temperance people could change all this if they cared more for conquering the evils at their own doors rather than spreading their strength thin in national elections.

In the *Temperance Cause* Brattleboro is reported as having secured "good order, good citizenship, and good health" by the enforcement of the prohibitory law, "No drunkenness, no crime, no fire, no disturbance." This is excellent. It is to be hoped that it is the result of no mere "spurt," but the expression of real and permanent public opinion. No other force, least of all brute force, can for any long time close the saloons.

The London Temperance Hospital.—An interesting set of experiments is going on in this hospital, showing how needless alcohol is in disease. Dr. B. W. Richardson, F.R.S., took charge of twenty-five beds, with the distinct understanding that he might at any time use alcoholics if, in his judgment, the good of the patient demanded this course. He says, "I state at once that from the commencement of the time during which I have had charge of patients I have not prescribed alcohol in any case." The experiments covered a considerable variety of disease. In disorders of the digestive system he says, "I never remember having seen such quick and sound recoveries as those which have followed the non-alcoholic method."

C. F. DOLE.

"I call it a sacramental occasion when any soul full of the love of God and man strives to help another soul. Something more convincing than argument, more weighty than reason, makes of that hour a sacramental hour and of that office a priesthood."

LITERARY NOTES.

The name of this magazine, the *Unitarian*, has commended itself to many as a good name for a periodical of our faith. Accordingly, several periodicals that have started within the past two or three years have taken it, with some modification. Thus we have now on the Pacific Coast the *Pacific Unitarian;* in the South, the *Southern Unitarian;* and in Canada, the *Toronto Unitarian.* We are glad to see the family increase. Let the increase go on. The *Unitarian* will never be jealous of her younger sisters. Rev. George L. Chaney, editor of the vigorous and wide-awake *Southern Unitarian*, has published an editorial on "Our Liberal Co-workers," in which he thus speaks of our different liberal papers: "Either the *Christian Register* is better than it ever was before, or our reading of it is better instructed. The *Christian Union* (the *Outlook*) keeps one posted for both worlds. The flock of smaller papers is like nature's bird-orchestra, each voice a part of one melodious whole. There is the *Toronto Unitarian*, like Emerson's titmouse, that

> 'Atom in full breath
> Hurling defiance at vast death';

the *Pacific Unitarian*, in which eagle and dove sing their millennial duet; the *Liberal Co-worker* from the North-west, as keen and chipper as a crossbill; the *Evangel*, like the sparrow that cradles her young in God's altar; *Unity*, like the lark that, in the illimitable ether, becomes a 'sightless song'; the *Cheerful Letter*, that modest representative of the Women's Alliance, like Wordsworth's green linnet,

> 'Too blest with any one to pair,
> Herself her own enjoyment';

and why should modesty, that infirmity of editors, prevent our calling the *Southern Unitarian* the mocking-bird, that pentecostal bird of many tongues? The *Non-sectarian* sings to the wide world. As for our denominational monthly, the *Unitarian* proper, we can only say of it as was said of the strawberry, 'Doubtless God might have made a better berry, but doubtless he never did.'"

We can only say: Thank you, Brother Chaney. May we all prove worthy of your generous praise!

"The Book of Beginnings, according to the Legend and according to the Truer Story of Science and History," is the title of a book of one hundred and fifty pages which will soon be published by Charles H. Kerr & Co., Chicago. Its design is to cover the ground somewhat fully and carefully of the first year's lessons in the six years' course of study which is being pursued by many of the Western Unitarian Sunday-schools. The book is the work of Rev. Henry Doty Maxson and Rev. A. W. Gould. The beginning was made by Mr. Maxson, whose sudden death occurred before he was more than half through his task. At the earnest solicitation of leading Sunday-school workers, Mr. Gould took up the unfinished work and completed it. It will be sold in cloth for fifty cents, and in paper for twenty-five cents.

Why do so many women write under assumed names? And why do so many assume masculine names? We give the true names of some well-known ladies who write under fictitious signatures: "Charles Egbert Craddock" is Miss Murfree; "The Duchess" is Mrs. Hungerford; "Alan St. Aubyn" is Miss Frances Marshall of Cambridge, England; "Miss M. E. Braddon" is Mrs. Maxwell; "Lanoe Falconer" is Miss Mary Hawker; "Graham R. Tomson" is Mrs. Tomson; "Julien Gordon" is Mrs. Van Rensselaer Cruger; "Octave Thanet" is Miss Alida French; "John Oliver Hobbs" is Mrs. Craigie; and "John Strange Winter" is Mrs. Arthur Stannard.

Says the Boston *Commonwealth*: "A careful inquiry into the literary organizations of Indiana shows that there are one hundred and eight women's clubs, twenty men's clubs, and forty-five clubs including both men and women in their membership. Some of these literary clubs maintained by women have records touching in what they reveal of toilsome struggling toward intellectual improvement. One of them is an organization of farmers' wives, and its meetings are held at different farms of the members. It is often very difficult to attend, the women having sometimes to walk over three miles to the meetings."

The August number of the *Review of Reviews* has for one of its features of very great interest and value brief communications from twelve prominent professors of political economy and finance upon the present monetary situation. These brief, clear words from a class of men who have given so much intelligent study to this important subject should be widely read.

The Century Company will publish this fall the "Autobiography of Salvini" and a volume of "Poems of Home" by James Whitcomb Riley.

Theodore Tilton has published a new volume of poems. It is entitled "The Chameleon's Dish," and is issued in Paris.

The Brookes Fund of Meadville, Pa., has sent out books the past year to one hundred and sixty-four ministers. The number of volumes has reached fifteen hundred, not counting the pamphlets.

Mrs. Margaret Deland has a new novel entitled "Philip and his Wife" nearly ready. It is to appear first as a serial in the *Atlantic Monthly*, and then will be published as a book by Houghton, Mifflin & Co.

REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

The Review of Reviews (August).

The Progress of the World.
Record of Current Events.
Leland Stanford: Some Notes on the Career of a Successful Man. By Albert Shaw.
Admiral Tryon and the "Victoria" Disaster. By W. T. Stead.
The Civic Life of Chicago: The Impressions of an Observant Englishman.

Lend A Hand (August).

The International Congress. By Mrs. Bernard Whitman.
The Need of Training Schools for a New Profession. By Anna L. Dawes.
Responsibility toward Child-life. By Rev. Anna A. Spencer.
The Poor of Boston.

The Atlantic Monthly (August).

Little Boy Blue. By Olive Thorne Miller.
The Teaching of the Upanishads. By William Davies.
Jonathan Belcher, a Royal Governor of Massachusetts. By George E. Ellis.
Relations of Academic and Technical Instruction. By N. S. Shaler.

The Sanitarian (August).

Considerations concerning Cholera. By A. C. Abbott.
Typhus Fever: To What Extent is the Mexican Typhus a Communicable Disease? By Jesus Chico.
Topography, Climate, and Mineral Springs of Virginia. By A. N. Bell.

The Andover Review (July–August).

The Place of Christ in Modern Thought. By Prof. C. A. Beckwith.
Socrates Once More. By Prof. Henry M. Tyler.
Missions and Colonies.—I. By C. C. Starbuck.
The Liberal and the Ritschlian Theology of Germany. By Prof. Frank C. Porter.

The North American Review (August).

The Financial Situation. By the Comptroller of the Currency and the Governor of Oregon.
Prohibition in England. By Sir Wilfrid Lawson, M.P.
Anglo-Saxon Union: A Response to Mr. Carnegie. By Prof. Goldwin Smith.
How Cholera can be stamped out. By Ernest Hart.
The Useless House of Lords. By Justin McCarthy, M.P.

The Arena (August).

Monometallism. By Senator W. H. Stewart.
Office of the Ideal in Christianity. By Carol Norton.
Mask or Mirror? By B. O. Flower.
Inebriety and Insanity. By L. E. Keeley.
Some Important Problems confronting Congress. By A. L. Fisk.

The Century Magazine (August).

Fez, the Mecca of the Moors. By Stephen Bonsal.
Breathing Movements as a Cure. By Thomas J. Mays.
The Famine in Russia. By John La Farge.
A Swedish Etcher. By Mrs. Schuyler Van Rensselaer.
Cup Defenders, Old and New. By W. P. Stephens.

Scribner's Magazine (August).

The Newspaper Correspondent. By Julian Ralph.
Types and Peoples at the Fair. By J. A. Mitchell.
Tiemann's to Tubby Hook. By H. C. Bunner.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the* 18*th of the month.*]

Augusta, Me.—The Maine Conference was extraordinarily successful, and the "Church Exchange" published by the conference devotes an extra number to a full report.

The following officers were elected for the coming year:—

President, Hon. Joseph W. Symonds, Portland. Vice-presidents, Hon. Selden Connor, Portland; Hon. William P. Whitehouse, Augusta. Secretary and treasurer, Rev. J. L. Marsh, Saco. Executive Committee, Rev. John C. Perkins, Portland; Mark P. Emery, Portland; Hon. John D. Hopkins, Ellsworth; Mrs. Marcia B. Jordan, Portland. Committee on Missions, Rev. Josiah L. Seward, Waterville; Rev.

S. C. Beach, Bangor; Rev. J. L. Marsh, Saco. Committee on Ways and Means, Rev. J. L. Seward, Waterville; Ira P. Farrington, Portland; Mrs. S. M. Ware, Waterville.

At the platform meeting the president, Hon. J. W. Symonds, of Portland, made an admirable address, from which we quote:—

"I suppose it to be undoubtedly true that the differences in men in religious motive, belief, and conduct are not along the lines dividing the denominations, but are between the more liberal and the more conservative men in all the denominations,—between those who turn to the future and welcome the coming light and those who cling to the past and cherish its traditions; and even between these two classes of men I suppose it would be far better if each were more tolerant of the other than it is."

Chicago, Ill.—The seventh annual Sunday School Institute, under the auspices of the Western Sunday School Society, was held in the Unity Building, Woodlawn Terrace, Chicago, August 7–18. The New Testament lessons for the next year in the Western Sunday-school Six Years' Course formed the basis of study in the Institute. A lecture each day for ten days was given by Rev. W. W. Fenn, the lectures being followed by discussions. The leading events in New Testament history were presented by the lecturer in chronological order, and were, to a considerable extent, illustrated by twenty-two carefully selected pictures, photographs of which were placed in the hands of those who listened. It is proposed that these photographs shall be used in Sunday-schools generally in teaching these lessons. The attendance upon the Institute was not large, but the lectures and discussions were interesting and valuable.

— Let no Unitarian visiting the World's Fair fail to call at the tasteful little Greek temple in which is housed the Unitarian exhibit. It may be found in the northwest corner of the second floor of the Manufactures Building.

— The following items of interest regarding the Religious Congresses will interest our readers. We copy in part from *Unity:*

The "Presentation Day" of the Universalist Church at the Parliament of Religions is Friday, September 15. The programme of papers and addresses which has been arranged for the Universalist Congress is an exceedingly fine one. We have already printed it pretty nearly in full in the *Unitarian.*

Mrs. Eliza R. Sunderland of Ann Arbor, Mich, will read a paper on "The Importance of a Serious Study of all Systems of Religions" in the general Parliament, on Friday, September 15.

A meeting of the Free Religious Association will be held in connection with the Parliament. Its day will be Wednesday, the 20th. Its place will be Hall 31 in the Art Institute Building. At the morning session there will be an Introductory Address by T. W. Higginson, and papers or addresses on "The Free Religious Association: Its Twenty-six Years and their Meaning," "The Scientific Method in the Study of Religion," "The Free Religious Association as the Expounder of the Natural History of Religion," and "Religious Progress," by William J. Potter, Dr. F. E. Abbot, Anna Garlin Spencer, and Jenkin Ll. Jones. The afternoon will be given to the subject of "Unity in Religion," with M. J. Savage, Dr. McGlynn, Mr. Mangasarian, Rabbi Hirsch, and others as speakers. In the evening there will be a festival at one of the large hotels, with speeches.

Of all the foreign representatives at the Parliament of Religions, probably none will be heard with greater pleasure or will bring a more inspiring message than Mozoomdar, who is coming to represent the Brahmo Somaj, or progressive theistic movement of India.

It has been definitely settled that H. Darmphala, general secretary of the Maha-Bodhi Society of India, will attend the Parliament as the accredited representative of the Southern Buddhist Church.

India will send to the Parliament, among others, Hon. Rai May Das, who will tell the world what Christianity has wrought for India.

Japanese Christianity will have as its representative at the Parliament Rev. J. T. Yokoi of Tokyo. Mr. Yokoi has an international reputation as a speaker of great force, and nothing but approval has been expressed upon all sides at his selection for this important position.

One of the most interesting figures at the Parliament will be Mr. Minas Tcheraz of London, who will come, among others, on behalf of the Armenian Church. Mr. Tcheraz had the honor of representing the Armenian people at the Congress of Berlin, for which service the Sublime Porte has banished him from Turkey.

The chairman of the general committee, Rev. John Henry Barrows, D.D., is in receipt of a communication from the Archbishop of Zante, in Greece, who signifies his intention of being present at the Parliament. The archbishop will come in his personal capacity, the Holy Synod of Greece having decided to be thus unofficially represented.

University and college faculties will contribute largely to the programme of the Parliament. President J. G. Schurman of Cornell is slated for an address, as also are Prof. W. C. Wilkinson of the University of Chicago; President W. P. Martin of the Imperial University of Peking, China; Prof. Richard T. Ely of the University of Wisconsin; Prof. O'Gorman of the Catho-

lic University of America at Washington, D.C.; Prof. George P. Fisher of Yale University; Prof. Thomas Dwight, M.D., of Harvard, and others.

Many who intend being present at the Parliament will be glad to know that Rev. Dr. Jessup and Dr. George E. Post of the Syrian Protestant of Beirut have signified their intention of coming to Chicago for the great event.

Judaism will make a strong presentation at the Parliament. Among the Jewish rabbis who have already been selected to make addresses are Dr. Berkowitz, Dr. Wise, Dr. K. Kohler, and Dr. Silverman.

The Presbyterian General Assembly one year ago frowned officially on the Parliament of Religions. This action, however, did not prevent some good orthodox ministers of that church putting their seal of approval on the plans of the Parliament.

Among the host may be singled out Drs. Ellinwood, Patton, Green, DeWitt, Hunt, Willis Beecher, Happer, Haydn, Briggs, Van Dyke, Sample, Morris, Riggs, William C. Roberts, William H. Roberts, Marvin R. Vincent, Schaff, C. L. Thompson, Ecob, Parkhurst, W. A. Bartlett, Niccolls, Teunis L. Hamlin, Ray, Withrow, Worrall, McClure, Tuttle, McPherson, Freeman.

Among the eminent Roman Catholic divines from abroad who will address the Parliament are Monsignor D'Harlez of the University of Louvain and Monsignor D'Hulst of Paris. Representing the American hierarchy will be his eminence Cardinal Gibbons, Archbishops Ireland, Ryan, and Chapelle, and Bishops Keane and Spalding.

— So many of our readers will be in Chicago this month, and will have occasion to remain over Sunday, that for their benefit we give again the names of the various liberal religious societies of the city, with their locations. They are as follows: —

All Souls' Church (Unitarian), corner Oakwood Boulevard and Langley Avenue. Jenkin Lloyd Jones, minister.

Central Church (Independent), Central Music Hall, corner of State and Randolph Streets. David Swing, minister.

Church of Our Father (Universalist), 80 Hall Street. L. J. Dinsmore, minister.

Church of the Messiah (Unitarian), corner of Michigan Avenue and Twenty-third Street. W. W. Fenn, minister.

Church of the Redeemer (Universalist), corner Warren Avenue and Robey Street. W. H. Harris, minister.

Englewood Universalist Church, Stewart Avenue and Sixty-fifth Street. R. A. White, minister.

Ethical Culture Society, Grand Opera House, Clark Street, near Randolph. M. M. Mangasarian, minister.

K. A. M. Congregation (Jewish), Indiana Avenue and Thirty-third Street. Isaac S. Moses, minister.

Oak Park Unity Church (Universalist). R. F. Johonnot, minister.

People's Church (Independent), McVickar's Theatre, Madison Street, near State. H. W. Thomas, minister.

Ryder Chapel (Universalist), Sheridan Avenue, Woodlawn. John S. Cantwell, minister.

Sinai Congregation (Jewish), Indiana Avenue and Twenty-first Street. E. G. Hirsch, minister.

St. Paul's Church (Universalist), Prairie Avenue and Twenty-eighth Street. A. J. Canfield, minister.

Third Unitarian Church, corner of Monroe and Laflin Streets. J. Vila Blake, minister.

Unity Church (Unitarian), corner of Dearborn Avenue and Walton Place. T. G. Milsted, minister.

Zion Congregation (Jewish), corner Washington Boulevard and Union Park. Joseph Stoltz, minister.

Gardner, Mass.—In the account of the installation which took place here July 12 the last issue of the *Unitarian* gave the name of the new minister as Rev. T. D. Howard instead of Rev. J. F. Howard, as it should be. Rev. T. D. Howard is settled at Charlestown, N.H.

Jowai, India.—The small meeting-house at Jowai will soon be completed; and here, too, we shall establish a morning school in charge of our second lay preacher, where the principles of the Unitarian faith will be taught. Our cause at Jowai seems very hopeful; and we are working hard among the heathen, and hope, by the help of God, to muster a good congregation at no distant date.

Both of the preachers are supported by the energetic committee of the Women's Alliance, to whom we owe our heartfelt gratitude.

We contemplate establishing a preaching station at Nartiang, a village about thirteen miles north of Jowai, at the request of certain friends.

Khasi and Jaintia Hills, India.—The Nongtalang brethren have now completed building a new, larger, and more comfortable meeting-house on a site which they purchased some months ago by raising subscriptions among themselves. The site is a very suitable one, and is situated in a conspicuous part of the village. They have also started a night and morning school, where they can learn to read and write and also teach the village children, our first lay preacher, Mr. U Riang Pohlong, with the assistance of one of our brethren who receives a small allowance, acting as teachers. The number of persons attending our Sunday services ranges from twenty-five to thirty, and sometimes more. Mr. U Riang Pohlong has, since the last annual

meetings, visited several villages, preaching the gospel.

Menomonie, Wis.—Rev. Charles F. Niles, late of West Superior, has been called to be pastor of the Memorial Church, Menomonie. The Menomonie church is to be congratulated upon its choice, and Mr. Niles is to be congratulated upon his opportunity.

Oak Park, Ill.—The degree of Doctor of Divinity has been conferred by Lombard University, Galesburg, Ill., upon Rev. Augusta J. Chapin, who was for several years pastor of the Universalist church here. This is probably the first instance in history of this degree being conferred upon a woman. It will not be the last.

Ramona Ranch, Mont.—Our flourishing school at this place, which is doing such good work for the children of the Crow Indians, was the scene of a double wedding on Tuesday, July 25, when Rev. J. H. Crooker of Helena married Charles J. Mayers and Fannie M. Spencer, and also Frederick A. Spencer and Hattie Wood, son and daughter of Rev. and Mrs. A. A. Spencer, who have been at the head of this institution for three years.

Rowe, Mass.—I have been intending for some time to give you a report of the great "waking up" of the Unitarian society which had been running down these last years, the members growing less and less. Death had taken some of its most prominent members, some had moved away, others had grown slack and indifferent; but the rest wanted preaching and to go on as in former years. But there didn't seem to be any one who cared to come to the country and live or to preach in so small a society. We did not pay enough. We were too far from Boston, large libraries, public schools. Our winters were too severe, and many other reasons why the men whom we would like couldn't come; and we nearly despaired getting any one.

But a year ago Mrs. Mary T. Lyche came to us from Warwick, and preached through the summer; and she would have been glad to remain with us, as she saw our needs and felt she was doing us good. But her husband had gone back to his native home, Norway, and was engaged in business there; and she knew it was best for her to go also, for there was great work awaiting them there. It was very hard for us to give her up, and it seemed an impossibility to ever get another minister to fill her place who would feel the same interest in us; and we were so poor, so isolated, our numbers were so few! But our committee made other applications to the American Unitarian Association, and after a time their efforts were crowned with success. Mr. Wilson sent us Rev. Herman Haugerud, a native of Norway, who had been preaching in Washington (with great success), and expected to return there; but the last year he had been taking an advanced course at Harvard. He was sent to us for *one* Sunday before he returned West, not thinking to settle; but the fates had ordained otherwise. We liked him. He was young, full of life and zeal, a great worker, with a love for the country, not afraid of our hard winters. He saw at once our great needs, and felt drawn to the place by our beautiful mountain scenery, our grand old hills, and pure atmosphere; and he felt full of inspiration at once. And he was sure he could draw in deep draughts of it all the time and be able to do greater work, could he remain here. He was kind enough to tell us so, hence the result. Otherwise we should be the forlorn society now that we had been. So we gave him a call, knowing full well he was beyond our means and fearing we could not get him, or, if we did, we could not keep him long.

To our surprise and joy, he accepted our call and came to us at once, with his sweet wife and little children; and such a change as he has wrought! The attendance at church has increased greatly. He at once started right in to help the young people, and formed a society called "The Onward Unity Club." A great many joined. They hold a meeting every Sunday night. They have essays, recitations, singing, and a talk from Mr. Haugerud on the subject chosen for the evening. He is ever ready to help them, and the life and interest manifested is truly surprising. The meetings have become more and more interesting; and, although they have them once a week, it seems very often. Still, they never fail to have a nice programme and well carried out.

All of this is due to our minister, who began in the right way by interesting the children, helping the young people, quickening their thoughts and feelings for good things. He is ever ready with a speech, an apt quotation from some noted author, or "drops into poetry" as the occasion may require. It was a grand thing to come to us here in our isolation, and make us feel it is a pleasure to do so, and that he is being benefited by it, when we are the ones that are receiving such great help, such everlasting good.

Much more I would be glad to tell of the help we are getting, but fear now I will not be granted space for all I have written. But it is so seldom Rowe speaks, I trust you will favor us this time, and will rejoice with us that we are able to report so favorably.

Valparaiso, Ind.—Rev. T. G. Milsted of Unity Church, Chicago, has been holding services here during the past two years upon alternate Sunday evenings in the

Opera House. His has been purely a labor of love, as we are weak in numbers and purse, but strong in the faith. The crowded houses prove how strong his argument and eloquence are. We have a large floating population (about two thousand), representing nearly every State in the Union, attending the normal school located here. There is hardly such another field in our broad land for the sowing of the seed of liberal Christianity. Will not friends of the cause rally to our support? The harvest will be certain and large.

J. McCree.

Ware, Mass.—The Springfield *Republican* of July 23 contains a vigorous sermon by Rev. V. E. Southworth on "Rewards and Punishments."

The Weirs, N.H.—The annual grove meeting of Unitarians held here July 30 to August 7 was a great success, more so, perhaps, than usual. It brought out especially a large number of, comparatively speaking, new men, in its programme of speakers, the rising pulpit orators of our liberal faith; and these young men brought an earnest, energetic spirit into all the deliberations of the conference that gave a deal of freshness to the ordinary discussions. There is never so large a gathering as we continue to hope for, but the attendance was good and furnished fruitful soil for the noble utterances put forth from the platform. The variety of subject and manner of presentation reflect great credit upon the Committee of Management, of whom Rev. F. L. Phalen of Concord, N.H., is the secretary.

Williamsport, Ind.—To the great surprise of the people of this orthodox place, Rev. A. P. Stout of the Christian Church preached a strong sermon on Sunday, July 23, in which he repudiated in the most unmistakable way the leading doctrines of Orthodoxy, and declared himself in sympathy with the main thought of liberal Christianity. He declared that as long ago as 1877 he was set to questioning the dogma of eternal punishment by the utterances of Canon Farrar and Henry Ward Beecher on this subject. With this beginning he had gone on diverging in thought from the orthodox scheme, until to-day its main features seemed to him neither reasonable nor Scriptural nor just nor true. He had not lost his faith in Christianity: on the contrary, he believed in Christianity more profoundly, if possible, than ever before; but it is the Christianity of the Fatherhood of God and the brotherhood of man, which the Founder of Christianity himself taught, and not the Christianity of the creeds, which is a wide departure from Christ. He declared his belief that the Scriptures are not and nowhere profess to be infallible; that God is one, and not a trinity; that the Holy Spirit is not a separate person, but is simply God (this being merely one of the names or descriptive designations by which God is known); that Christ is not God, never claimed to be,—indeed, in the strongest and clearest language claimed not to be,—but is the wisest and highest of created spirits, though not omnipotent or omniscient and not a proper object of worship; that there is no such thing as an endless hell; that all God's punishment of men is reformatory in its nature; that a God who teaches us to forgive our enemies will not eternally damn his; that death can have no power to lessen God's love for any soul or to weaken his power to save it; that the race is not a fallen or lost race; that salvation is not from Adam's fall or from an eternal hell, but from ignorance and selfishness and sin; that what saves men is good deeds and a right life, and not reliance on the goodness of another; that God's inspiration is perennial,—a thing of the present time as truly as of the past; and that God's revelation is too large and too rich to be confined to the Bible or to any possible single book.

Of course, such views as these were very startling to an orthodox congregation. What the result will be remains to be seen.

Mr. Stout was ordained and began preaching as a Baptist, but later joined the Christian or Disciples body. He has held pastorates in Greencastle, Ind., and in Indianapolis. He is the author of a book on "The Chronology of Christ's Life" and another on "The Trials and Crucifixion of Christ." For several years past he has travelled, and lectured extensively on the subjects treated in his books.

International Congress of Unitarians.

To be held in Chicago, Sept. 16-23, 1893, under the Auspices of the World's Congress Auxiliary of the World's Columbian Exposition.

[The arrangement of the parts subject to revision.]

THE UNITARIAN EXPOSITION IN THE PARLIAMENT OF RELIGIONS AT ART INSTITUTE BUILDING, REV. E. E. HALE PRESIDING.

Saturday, September 16.

THE UNITARIAN MOVEMENT.

10 A.M. Its Representative Men, Rev. Theodore C. Williams, New York. Its Theological Method, Rev. M. St. C. Wright, New York. Its Place in the Development of Christianity, *Prof. C. B. Upton, B.A., B.Sc., Oxford, England. The Church of the Spirit.

2 P.M. In Literature, Rev. Augustus M. Lord, Providence, R.I. In Philanthropy, Rev. F. G. Peabody, D.D., Cambridge. In the Growth of Democracy, Rev. Horatio Stebbins, D D., San Francisco.

Sunday, September 17.

There will be preaching by the visiting Unitarian clergy in as many of the churches of the city as can be arranged for.

* Not expected in person.

UNITARIAN INTERNATIONAL CONGRESS, TO BE HELD IN THE SINAI TEMPLE (DR. HIRSCH'S), CORNER INDIANA AVENUE AND TWENTY-FIRST STREET.

Monday, September 18.

3 P.M. Meeting of Local Committee and Advisory Council in one of the lesser halls of Art Institute.

8 P.M. Reception in Unity Church. Address of welcome, Rev. Robert Collyer, New York. Original hymn, Rev. F. L. Hosmer.

Tuesday, September 19.

THE HISTORY OF UNITARIANISM.

(*a*) From the Sermon on the Mount to the Nicene Creed, Rev. T. R. Slicer, Buffalo.

(*b*) In Poland, *Rev. Alex. Gordon, M.A., Manchester, Eng.

(*c*) In Hungary, *Prof. S. Boros, Transylvania.

(*d*) In France, Prof. G. Bonet-Maury, Paris.

(*e*) In Germany.

(*f*) In Italy, Prof. Bracciforti, Milan.

(*g*) In Scandinavia, Prof. Carl van Bergen, Stockholm.

(*h*) In England, Rev W. Copeland Bowie, London, Eng.

(*i*) In Holland, Rev. F. W. N. Hugenholtz, Jr., Grand Rapids, Mich.

(*j*) In America: Unitarianism in its Pre-Transcendental Period, Rev. J. H. Allen, D.D., Cambridge, Mass. Unitarianism in its Transcendental Period, Rev. George Batchelor, Lowell, Mass. Unitarianism in its Post-Transcendental Period, Rev. J. C. Learned, St. Louis, Mo.

Evening.

UNITARIANISM IN NON-CHRISTIAN DEVELOPMENT.

Protab Mozoomdar, Calcutta, India.
A Representative Jew.
A Representative Mohammedan.

Wednesday, September 20.

THE RELIGIOUS DOCTRINES OF UNITARIANISM.

(*a*) The Human Roots of Religion, Rev. F. B. Hornbrooke, West Newton, Mass.

(*b*) God, Rev. S. M. Crothers, St. Paul, Minn.

(*c*) Jesus, Rev. J. H. Crooker, Helena, Mont.

Evening.

(*d*) Man, Rev. H. M. Simmons, Minneapolis, Minn.

(*e*) The Problem of Evil, Rev. S. R. Calthrop, Syracuse.

(*f*) The Life Eternal, Rev. M. J. Savage, Boston.

Thursday, September 21.

UNITARIANISM AND MODERN THOUGHT.

(*a*) Scientific, *Rev. H. W. Crosskey, LL.D., F.G.S., Birmingham, Eng.

(*b*) Old Testament Criticism, Prof. C. H. Toy, D.D., LL.D., Cambridge.

(*c*) New Testament Criticism, President Geo. L. Cary, Meadville, Pa.

(*d*) Social Problems, *Rev. P. H. Wicksteed, M.A., London, Eng.

(*e*) Extra-biblical Religions, Rev. Geo. A. Thayer, Cincinnati, Ohio.

(*f*) The Hymns of the Church, Rev. A. P. Putnam, Concord, Mass.

Evening.

THE PROMISE OF UNITARIANISM.

Addresses by a layman, Rev. Anna Garlin Spencer. Rev. W. C. Gannett, and Rev. E. E. Hale.

Friday, September 22.

PRESENT ORGANIZED FORCES OF UNITARIANISM.

10 A.M. American Unitarian Association, Rev. Grindall Reynolds. National Conference, Rev. W. H. Lyon. British and Foreign Unitarian Association, Rev. W. Copeland Bowie, Secretary. Transylvania, Bishop Ferencz or Prof. Boros. Western Unitarian Conference, Rev. F. L. Hosmer. Unitarian Sunday School Society, Rev. E. A. Horton. Unitarian Guilds, Rev. B. R. Bulkeley, Concord. Unity Clubs, Rev. G. W. Cooke, Boston. Western Unitarian Sunday School Society, Rev. A. W. Gould, Chicago. Pacific Coast Conference, Rev. C. W. Wendte, San Francisco. Southern Conference, Rev. G. L. Chaney, Atlanta, Ga. In Australia, Miss C. H. Spence.

2 P.M. Women's meeting.

Evening.

Fellowship meeting, with speakers from all branches of the liberal movement in religion. Names to be announced Congress Week.

Saturday, September 23.

8 P.M. Reception in Church of the Messiah.

* Not expected in person.

CONGRESS OF EVOLUTIONISTS.

Some of our readers will be interested in the Congress of Evolutionists, which will be held in connection with the World's Fair on September 27, 28, and 29. The subjects to be considered are as follows: —

First Day.

WEDNESDAY, SEPTEMBER 27.

Morning Session.—CONSTRUCTIVE EVOLUTION: Progress of the Doctrine in Forty Years. Its Present Scientific and Popular Status. Its Upbuilding and Beneficent Character.

Afternoon Session.– BIOLOGY, as related to Evolution. Darwinism, Natural and Sexual Selection. "Survival of the Fittest." Origin of Variations. Heredity. Use and Disuse of Functions.

Evening Session.— THE HEROES OF EVOLUTION: Darwin, Spencer, Wallace, Haeckel, Gray, Youmans, etc.

Second Day.

THURSDAY, SEPTEMBER 28.

Morning Session.—PSYCHOLOGY, as related to Evolution. The Nature of Knowledge. The Doctrine of Relativity. Sense-perception. The Evolution of Mind.

Afternoon Session.—SOCIOLOGY: The Science of Social Growth. Man's Relation to the Earth and to his Fellowmen. Evolution's Promise for the Settlement of Social Problems. The True Conservatism of Evolution.

Evening Session.—ECONOMICS, as related to Evolution. The Historical and Evolutionary Method as applied to Political Economy. Larger Economic Aspects of the Question.

Third Day.

FRIDAY, SEPTEMBER 29.

Morning Session.—PHILOSOPHY, as affected by Evolution. The Scientific Method in Philosophy. Spencer's Unknowable. The Philosophy of History.

Afternoon Session.—ETHICS: The Morals of Evolution. Growth of the Moral Sense. Its Relation to Prior Physical and Biological Conditions. Harmony of Intuitive and Experiential Theories.

Evening Session.—RELIGION: How it is affected by the Doctrine of Evolution. Spiritual Implications in all Progress. Materialistic Speculations Untenable. The Immanent and Transcendent Power that makes for Beauty, Order, and Righteousness.

PUBLISHER'S DEPARTMENT.

THOUGH now at work again in his native England, Brooke Herford still lives in America in thousands of hearts. His portrait, which we present below, will be welcomed as the visage of a friend. For the work he accomplished in Chicago and Boston, and as Director of the American Unitarian Association, he is justly honored. The activity and helpfulness of his new work abroad prove the wisdom of those who drew him back.

Brooke Herford

A complete Catalogue of our publications will be sent to any address on application. We here speak of one or two important works, endeavoring to give some idea of their scope:

The New Bible and its New Uses.

By Joseph Henry Crooker, author of "Jesus Brought Back," "Problems in American Society," etc., etc.

Multitudes of people to-day, both outside and inside the churches, are aware that the New Criticism, arisen in our age, has revealed a New Bible; and what they want to know, and in the simplest, most straightforward way, is this: What *changes in our attitude* toward the Bible are involved; and what *new and wiser uses* of it are made possible and necessary by these discoveries? Mr. Crooker's present work succinctly answers this query.

Perhaps as simple and direct a method to pursue as any, in explaining just what this volume is, would be to speak of it in connection with a few other good books in the same general department of popular Biblical exposition, and show (if this may be done gracefully) how it differs from them. There is one little work in particular which will occur to the minds of some as coming more nearly into comparison with Mr. Crooker's volume than any other; yet the observant reader of both will perceive very speedily that Mr. Crooker's book, through the nature of its aim and plan, is more definite in information and more extensive in scope than the similar work had in mind. A second volume is admirable in what it endeavors; it attempts, however, as a whole, to treat only what

Mr. Crooker's volume includes in a condensed form in its *Introduction* alone. The former presents a fuller and more technical discussion of the problems of Biblical scholarship, but it does not dwell upon the bearing of certain lines of facts upon the *new uses* of scripture as Mr. Crooker's book does. A third work, more recent than the two thus far spoken of, and written from a particularly orthodox point of view, comes into comparison with "The New Bible and its New Uses" by Mr. Crooker in much the same way,—barring the fact of the great unlikeness in the two points of view. The one writer devotes himself wholly to a largely apologetic statement of the milder results of Biblical criticism; while Mr. Crooker, again, after briefly stating some general conclusions, presents the facts which must be considered in the new *use* of the Bible. Other works, once more, tell the "story" of the Bible more at length than Mr. Crooker does; but, as they fail to do, he *re-locates* the Bible, putting it in its proper place among the religious agencies of the new age in which men to-day are thinking and living.

In a word, what Mr. Crooker has done is this: He has made a little book for the intelligent reader, in which he gives the essential conclusions of modern Biblical scholarship, and, in view of the facts furnished by the Bible itself, helps his reader to determine what place it is still capable of, and should have, in his religious life. Mr. Crooker arranges for consideration those facts which must determine a "rational" use of the scriptures; and in this respect, the bearing of the discoveries by new scholarship on the world's uses of the Bible from now onward, is what is most distinctive in the book.

It will thus be concluded that the present volume succeeds in that in which so many similar works fail—it is *straightforward.* There is no juggling, no hesitancy in the presenting of the keenest conclusions. Yet it is earnest and reverent withal,—written wholly in the religious spirit, and with the true religious aim; and it cannot fail to be an awakener and helper wherever it goes.

"What then, is the new Bible?" asks Mr. Crooker, on page 43, at the conclusion of his Introduction. A portion of his answer we print below:

. . . The Bible is the literary product of the religious spirit in one of its noblest manifestations. It is the reflection, rather than the source, of man's religious life; the history of one line of religious evolution. . . . The new Bible is the old Bible allowed to tell its own story, to shine in its own light, to occupy its real place in the religious history of humanity. The new Bible is the old Bible viewed in the light of all recent discoveries, taken as a religious classic rather than as a supernatural revelation, to be used, not as a rigid rule, but as a book of human experience to impart to us hope and holiness.

The new Bible is the old Bible honored as *one* of the torches of truth, but not worshipped as the only luminary in our heavens. It is a pasture where the soul is to feed freely, not a prison in which to confine thought. Its chapters are not blinders to be worn to shut out visions of truth and beauty now unfolding, but lenses through which we may gain clearer views of certain great laws of the spirit. The new Bible must be put to new uses. Its texts must be used, not as hitching-posts to which thought is to be tied, but as fuel for the altar fires of the heart.

[*Cloth, 286 pages, $1.00.*]

Miss Cobbe's Books.

Among our advertisements we re-print, from our new Catalogue, the works, published by us, of Miss Frances Power Cobbe. There is not one of these books that is not valuable in thought and helpful in influence. They are strong, breezy, original, and, withal, earnest to the core. They are written with the purpose to brighten and better human life, bring men and women to seriousness, make them see and feel and do. Moreover, they are all modern. They are books of the present time, discussing questions of to-day. The stirring tone, the candid argument, the helpful intent of all Miss Cobbe's books, and their fearlessness, their strength, their insight, are universally recognized: —

Those who have read Miss Cobbe's "Duties of Women," a hand-book of noble living that is to be ranked with the most meritorious and successful of recent publications, will scarcely need to have her work commended to them. All are marked by their author's acuteness, candor and courage.—*New York World.*

Miss Cobbe is a brilliant writer, . . . animated by a desire to aid in the solution of those dark problems of life and immortality with which humanity is now battling. She is especially fitted for such a task by her freedom from prejudice and by her faculty of clothing her thoughts in language attractive to the ordinary intellect.—*Boston Transcript.*

Miss Cobbe displays a candor by no means common in the discussion of questions mainly theological, and which is often conspicuous by its absence from public utterances. Her work is sincere and earnest.—*Good Literature.*

Few writers of the present day have a firmer hold on the public mind than Miss Frances Power Cobbe. She has lived among the liberal and progressive thinkers of the last forty years, and has been thoroughly conversant with their best intellectual productions. Her discussion is

suggestive and felicitous, for she is a strong thinker and a rich and well-equipped writer. Miss Cobbe is an original thinker, sincere, vigorous, vitally humane, and she lives "on the heights," so that her views are always worth securing, though they differ as much from old-fashioned orthodoxy as from the new fashion of materialism.—*The Critic.*

The titles and prices of the various books by this author will be found elsewhere. If readers not acquainted with Miss Cobbe's writings wish, before ordering her complete works, to choose one volume only, as a sample of her thought and expression, "The Peak in Darien" may perhaps be mentioned as well exemplifying her earnestness, her force, and her sentiment.

The Way of Life.

By George S. Merriam, author of "A Living Faith."

Introductory to one of the chapters of his helpful and inspiring book,—the chapter headed, "The Helpfulness of Law,"—Mr. Merriam quotes these verses by Wasson:

The winds that o'er my ocean run
Reach through all worlds, beyond the sun,—
Through life, through death, through fate, through time,
Grand breaths of God, they sweep sublime.

Eternal trades, they cannot veer,
And, blowing, teach us how to steer;
And well for him whose joy, whose care,
Is but to keep before them fair.

O thou God's mariner, heart of mine,
Spread canvas to the airs divine!
Spread sail! and let thy fortune be
Forgotten in thy destiny.

A thread of law runs through thy prayer,
Stronger than iron cables are;
And love and longing toward her goal
Are pilots sweet to guide the soul.

As with much other of the world's sacred scripture, these stanzas have come through some years, for many, to be so "familiar" that they have perhaps lost, so far as such stanzas can ever lose, something of their first "lilt." But the exhilaration which some possible reader of this notice may experience in scanning them, if here perchance he meets them for the first time, will be exactly the exhilaration one experiences in reading Mr. Merriam's book. From beginning to end it is a "lift," a call, a beckoning and helping hand, an inspiration.

"Grand breaths of God, they sweep sublime."

Let others speak of the chapters, in the following fragments from press-notices—a few of a large number the book has received:

Deals in a direct and simple way with the question, "How shall we men and women of to-day live successfully and victoriously?" Mr. Merriam is one of the strongest and most fearless of the writers on religious topics of to-day, and the present volume contains much food for thought.—*Boston Transcript.*

These letters make a fine addition to that sort of literature which meets the most exacting want of awakened minds. Their purpose is to give rest to the heart; to create an atmosphere in which faith, hope and love can breathe; to show a way through difficulties, and not around them; to teach us how to convert our burdens into wings.—*Rev. Charles G. Ames, in Christian Register.*

A fine, deeply thoughtful work. It deals with religious experiences of the highest order, with religion as it influences man.—*Cincinnati Commercial.*

There are men who will get more truth out of heresy than out of orthodoxy. Intellectually, Mr. Merriam belongs to the school of Theodore Parker; spiritually, to the school of Fénelon and F. W. Robertson and Phillips Brooks.—*Christian Union.*

[*Cloth, 205 pages, $1.00.*]

Deacon Herbert's Bible-Class.

By James Freeman Clarke.

To every one interested in church-work, and who wishes to have things in the society "go," this little book is suggestive and helpful in the highest degree. They are the most natural conversations or "dialogues" imaginable, and each of them serves to clear up some religious or doctrinal or church problem, even though the reader himself may not always agree with any one of the "speakers" represented. Differing shades of thought, even directly variant opinions, are allowed to find expression, as the different characters in the sketches take their individual parts.

"That sermon yesterday was too bad," said young Townsend, the lawyer. "I really think I shall leave off going to meeting."

"If we want good sermons," said Deacon Herbert, "we must help write them ourselves."

"I thought it the minister's duty to write the sermons, not ours," said Townsend.

"We pay our minister a good salary, and he has nothing to do but to write sermons, and ought to write interesting ones," said Dr. Hunter.

"If a man has no talent, we can't give it to him," said Townsend.

"I would take," said the Deacon, "the worst candidate who ever came from Andover or Cambridge, and, provided he wished to be useful, I would agree he should become so, with such a society as I can conceive of to help him preach."

The conclusion of the chapter shows the complete success of the Deacon's suggestions. And

it is after this fashion that all the topics of the book are treated, viz.:

The Way we helped our Minister to Write good Sermons; The Aim of Life; The Temptation of Jesus; John the Baptist; The Miracles of Jesus; The Twelve; The New Birth; The Sermon on the Mount.

[*Cloth, 138 pages, 50 cents.*]

Science and Immortality.

A Symposium, by Twenty-eight Competent Authorities. Edited and Reviewed, with Biographical Notices, by Samuel J. Barrows.

What is the verdict of modern science concerning Immortality? This book is the reproduction of a notable and interesting scientific discussion of this question, by many of the most eminent scientific men in this country and England.

There is in existence, perhaps, no other work exactly covering the ground occupied by this little volume. Many are asking, from time to time, What is the view of this scientist, and of that one, on this great problem? Here in compact and readable form are the specially prepared replies to the question by no less than twenty-eight different prominent scientific thinkers. The contributors are Charles A. Young, LL.D., James D. Dana, LL.D., Asa Gray, LL.D., Joseph Leidy, M.D., LL.D., Simon Newcomb, LL.D., J. P. Lesley, Lester F. Ward, A.M., Edward S. Morse, Ph.D., Josiah Parsons Cooke, LL.D., Edward D. Cope, A.M., Ph.D., Sir J. William Dawson, LL.D., F.R.S., J. Sterry Hunt, LL.D., F.R.S., William James, M.D., Benjamin Apthorp Gould, LL.D., Alfred R. Wallace, LL.D., Rev. Thomas Hill, D.D., Asaph Hall, LL.D., Elliott Coues, M.D., Ph.D., Herbert Spencer, Charles S. Peirce, Daniel Coit Gilman, LL.D., Prof. T. H. Huxley, Gen. A. W. Greely, U.S.A., Prof. Ed. C. Pickering, Dr. Ira Remsen, Alex. Graham Bell, F. A. P. Barnard, S.T.D., LL.D., and Prof. Joseph Le Conte. The book also contains carefully written notes on the testimony by Rev. Samuel J. Barrows, and is concluded with *biographical notes* giving a brief outline of the scientific career of the authors.

From the "Notes on the Testimony," by Mr. Barrows, we quote this paragraph:

On the subject of immortality, science and religion both claim a voice. In writing the history of humanity, science needs to take into account the religious development of the race, and religion equally needs to seek the truth which comes through science, whenever it sheds light upon the history or destiny of humanity. The question which religion puts to science is, What have you to say on the great theme of immortality? Must the belief in the immortality of the soul share the fate of the belief in the literal resurrection of the body?

In the course of his summing up of the arguments and expressions of opinion, in the pages which follow the paragraph just quoted, Mr. Barrows refers incidentally to the opinions of notable writers and thinkers not included in the Symposium, such as Prof. John Fiske and O. B. Frothingham. As a whole the collection is noteworthy and suggestive.

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